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"LIBERTY, HOLINESS, LOVE."

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For the Register.

THE USE OF REASON IN MATTERS OF RELIGION.

There is, among many, great hesitation in employing their reason on matters of religion. Not a few openly denounce and discard it. They understand by a rational religion something opposed to the Gospel, and perilous to men's souls. "Yours," say they, "is a rational religion, ours a scriptural. You depend on your reason, we only on the words of Christ and his Apostles."

It is certainly an important question, Shall we, or shall we not, rely on the decisions of our reason in respect to religious truth?

An attentive examination will show, that the teaching of our Savior is marked throughout by an appeal to his hearers' sense of right, to their capacity to judge of the truth of what he says, and the reality of what he does. He neither forbids nor discountenances, but he requires, the exercise of the reason. If this shall be shown, then it will decide the question, whether we shall rely on the decisions of our reason in respect to religious truth. For the words of Jesus are the highest authority which the Christian accepts.

He said to the Jews—"Yea, and why even of yourselves, judge ye not what is right?" Surely in this he implied their duty and their ability to exercise their reason on the matters which he presented, and to rely on its decisions. On another occasion he asked, "Why do ye not understand my speech?" And he assigned the cause of it—"Even because ye cannot hear my word"—that is, in the language of common life, because ye cannot bear to hear it, because ye wont. The difficulty was not that he spake what was incomprehensible, it was not that he spake a mystery which they were to accept on his mere authority, without being able to understand what he said. It was an inability of inclination. They could not because they would not. They could not understand, because they loved darkness rather than light, and would not come to the light that they might see. It was at the farthest only such inability as sensual men, choosing to remain sensual, have in respect to spiritual truth; but on their forsaking sensuality, the inability to see is removed. Our Savior denounced as hypocrites those who professed not to understand him. They were men of no sincerity or candor. They exercised their judgment in ordinary concerns, they refused to exercise it on truth. They employed their reason about such small matters as the appearances of the sky at evening or morning, and the temperature of the atmosphere; they refused to employ it about the great truths of their moral being. Surely this sort of appeal adopted by our Savior, is very far from discarding, or discountenancing the reason, in matters of religion. He directly teaches us to employ it, and condemns us if we do not. He puts men upon their reason. He makes them the judges in the case, and holds them responsible for fair and correct judgment.

One point which he pressed upon the Jews, and on which he appealed to their perceptions of truth, was that he was the Messiah. He adduced the testimony of John the Baptist. Now they acknowledged that John was a prophet. To be consistent, they must believe therefore that Jesus was the Christ. He next appealed to his own works, and finally to the Scriptures. On the admission of premises which they all acknowledged, the conclusion was inevitable that he was the Christ. Surely here is a most direct appeal to the understandings of his hearer. He tries to make them see for themselves that it is so. He required no assent for himself or his doctrines except as he should commend both, to every man's conscience. And why did they not understand his speech? Because it was above the human reason! No; it was prejudice and passion in the way. They were able, but they were unwilling, to look truth in the face, and to see for themselves. On this ground our Savior puts it. He says, "Ye *will* not come unto me, that ye might have life." He specifies the ground cause of this very unwillingness. It was that they sought honor from men—an earthly, selfish motive, vitiating, so long as it should have dominion, their perceptions of truth; but, when it should cease to operate, and heavenly-mindedness take its place, they *would see* and *understand* the truth.

On another occasion, the Jews drew the inference from his remarks, that he made himself equal with God. Observe how he replies to their charge—Verily, verily, the Son can do nothing of himself but what he seeth the Father do. For the Father loveth the Son, and showeth him all things that himself doeth. Now to depend on God for aid and counsel, was very different from being equal with God. He shows them that their inference was not warranted by anything that he had said.

Again, they subsequently asserted that being man he was guilty of blasphemy because he made himself God. How did he meet the charge? Did he acknowledge its justice? He showed them out of their own Scriptures that the appellation "gods" was given to those to whom the word of God came, but he had appropriated to himself only the inferior title of *Son* of God. He was therefore not guilty of blasphemy. In all this he appealed to their reason, and their continued opposition is accounted for on the principle that a man who is silenced in argument, and yet unwilling to yield, often becomes more angry. But he throughout addresses their reason, he utters nothing which he requires them to believe except what, in the unbiassed use of their reason they can see to be right and true. He desires nothing more than that they would exercise their reason, untrammeled by prejudice, uninfluenced by human praise, unswayed by their own passions. They would *know* the truth, and the truth would be their complete salvation. N. S. F.

We may not sympathise entirely with the Theology of the following article; but there is a deeper philosophy in the tone of its remarks than in the sneering skepticism of our day.

THE MORALITY OF THE PATRIARCHS.

[Translated for the Christian Instructor from the French of M. Grand Pierre.]

We intend in this article to consider the conduct of the Patriarchs, not only in relation to polygamy, but the whole moral law. They were far from being faultless; they were on more than one occasion guilty of departing from truth and justice. Twice to save his life Abraham had recourse to falsehood, and exposed the honor of Sarah. Isaac, his son, followed his example, and committed the same sin. At the suggestion of Rebecca, Jacob deceived his father, and, by a preconcerted fraud, robbed his brother of his birthright. In the house of his father-in-law he was guilty of art and cunning, while Rachel stole Laban's false goods and lied to prevent a search. Things of this nature afflict us deeply; and we ask, how can they be reconciled with the faith and piety of these venerable men who are proposed as our models! Without pretending to remove all the difficulties which this subject presents, there are some principles that we should not lose sight of in reading the history of the Patriarchs; these we shall examine briefly.

1st. Let us consider the time in which the Patriarchs lived, and the degree of light they possessed. They lived before the law, and under an economy in which they had comparatively little knowledge of religion and morals. Conscience, and some revelations referring to the future more than the present, which concerned their posterity more than themselves, which were composed of evangelical promises rather than rules of conduct, were their only sources of instruction in duty; but in the article in marriage, and the sacred obligation of speaking the truth at all times and at any cost, neither a partially enlightened conscience nor an imperfect revelation pronounced with sufficient clearness. It may be remarked, that almost all wandering people, who do not enjoy the light of the Christian revelation, are cunning, crafty, and consider deceit in their intercourse with one another as a virtue rather than a crime. Among a people like the Canaanites and Egyptians, where the greatest licentiousness prevailed, where life was constantly threatened, where to get possession of a woman they would not hesitate to sacrifice her husband, one must be continually on his guard, and use a prudence and wisdom amounting almost to deceit and cunning. The Patriarchs seem, in this respect especially, to have paid tribute to their age, to the life they led and the relation they sustained to their neighbors. No doubt, before God and in relation to his law, sin is always and everywhere sin, and merits divine condemnation. But the degree of culpability is measured by the light with which men have been favored and the circumstances in which they are found. It must be owned, that the Patriarchs in using deception sinned less gravely than Christians would do, who, walking in the light of the gospel, should fall into the same sins: "I had not known sin," said Paul, "if the law had not said thou shalt not covet." What Paul says of covetousness may be said of lying in most of its forms. In all these cases the Lord has himself given us a rule which is positive and without exception—"To whom much is given, of him much will be required." The converse is true also; and when we judge the faults of men who lived before the law, we must never lose sight of the era to which they belonged and their imperfect education, nor should we forget that they not only had less light but fewer religious helps than we.

2nd. In reading the history of the Old Testament, we must have regard to the small number of the means of grace enjoyed by the faithful under the patriarchal economy. To fortify their wavering faith, to arm themselves against temptation, to combat the evils in and around them, they had no doubt the powerful aid of prayer and the glorious promises of God. But the written word which perpetuates divine revelation; preaching, which diffuses instruction and animates faith; the sacraments, which furnish such powerful food to piety; the gifts of the Holy Spirit in the measure in which they are accorded to the Christian church; the good news of reconciliation; the assurance of pardon, as the evangelist proclaims it; all these graces they wanted, or possessed but the first, imperfect elements. Hence, the want of firmness we remark in some of them. They all prayed to God,—they all acknowledged him publicly and served him in their families.—they had confidence in his promises, and when the Lord spake they were attentive and obedient. But these revelations being as stars in the night, at a time of great spiritual darkness; and when they were destitute of the many helps which they now possess, the Patriarchs could not exhibit in their lives that complete consistency which ought to characterise the faithful under the new dispensation.

Although the means of grace then enjoyed were few, they carried many virtues much farther than is done by many Christians; still their lives present many unavoidable defects.

3d. It is important to distinguish between sin and the practice of sin. Christians fail in many things, but they do not live in sin—they hate it, they fly from it. They offend God, but they mourn over their transgression and forsake it quickly. Sin is not cherished in their hearts,—it is an enemy to which they have vowed a mortal hatred, and against which they strive with all the strength that God gives them; if overcome, they humble themselves and become more watchful: in all this they differ from the infidel who loves and lives in sin.

If on these principles we examine the life of Abraham, Isaac and Jacob, shall we say that in their sentiments and conduct they belong to the children of this world! Before we can say this, we must forget their touching and unmovable confidence in the promises—promises which inspired them with such heroism and self-denial. We must forget their constant desire and effort to walk as in God's presence, preferring his favor to the possessions of the whole world. We must shut our eyes to the signal proofs of their love to God and their zeal for his glory; we must blot out from their history the innumerable instances of piety, submission and self-renunciation with which it is filled, and which renders them worthy of being proposed as models for Christians in all ages. Undoubtedly they have fallen, and their falls have alarmed and grieved the church, but these falls were rare, and in a character shining with faith and holiness they serve only to bedim the glory of the multitude of their good works.

4th. Let us never lose sight of the manner in which the Bible speaks of sin in general, and the faults of saints in particular; it mentions them because it is the book of God, and neither can nor ought to conceal anything. It recalls them to our minds because, in the sequel of a history whose first pages contain a recital of the fall of the head of the human family, we should be surprised if we saw no indication of the consequences of his sin. The whole Bible, from the beginning to the end, is just a dreadful history of the sin of man on the one hand and a record of the magnificent display of divine mercy on the other.

The Bible is not an epic poem; it neither creates fictitious personages nor paints imaginary characters. It is man, as sin has made him, such as God sees him, as he appears to ourselves every day, and as we feel him in our own hearts, that it brings before our eyes. His weakness and his inconstancy, his virtues and his defects, his greatness and his meanness, in a word his corruption and his misery. For we must know the disease before we can heal it; and how shall we recognise our misery unless we see it in all its reality.

But let us notice the manner in which the sacred writers express themselves on this delicate subject. Not only do they not approve the least evil, but they always condemn it. They never portray those seducing pictures which corrupt the heart and the imagination; they never use the factitious coloring so often lent to vice to render it less disgusting; they never resort to the artifices of human literature to insinuate evil, or do so by the manner in which shameful passions or culpable weaknesses are described. No; it is a sin in all its nakedness and deformity that the Bible exposes before us; it strips it of all its fascination, and exhibits it as it is—hateful and disgusting. And then, by the side of this dark picture, it places the image of divine holiness as seen in the law and the gospel, in the character of saints,—above all, in that of Jesus Christ,—in order that we may learn to avoid the one and imitate the other, to hate the evil and love the good.

The inspired historians take no pleasure in heaping crime upon crime and scandal upon scandal, but always mingle instruction with the facts they record, and thus furnish us with the means of discerning the true and the false, the good and the evil, the holy and the impure. On the tables of Moses, in the person of the Son of God, the law is found holy and unchangeable. Without passing sentence in every particular case, it reproves, censures, condemns all, whether in thought, word or life, not in perfect harmony with its irrevocable decree. No person can deceive himself. He who errs, errs knowingly, and can attribute his mistake to none but himself. By nature inclined to evil, bearing the germs of sin in our own hearts, is it not better that we should learn the truth respecting human corruption from the mouth of God, than the lips of man? Millions and millions of saved sinners with joy and gratitude attribute their deliverance to reading the word of truth; and of all the impious there is not one but will confess at the last day that if he ever consulted the pages of the divine book, it was that he might find something to confirm himself in his evil way, rather than to discover a remedy for evil passions. Are not the words of the apostle applicable to this case? "To the pure all things are pure."

5th. Let us not lose sight of the end for which God permits the weakness and falls of his people to be recorded, and the remembrance of them perpetuated by his word. By this means he furnishes instruction and consolation to his church. The Christian who meditates on these sorrowful examples of frail humanity, finds numerous motives to vigilance; far from malignantly rejoicing, or justifying his own sins by those of other servants of God, he is severely afflicted, and mourns over it from the bottom of his heart. He stops not to contemplate the infirmities of the saints, but to recall to mind those to which he is himself subject. He retires within and discovers propensities which lead to the same danger. Terrified at the sight, he seem ready to fall like those who have fallen before him, and who were far more advanced in faith, love and holiness. For if the father of the faithful has failed in faith—if Jacob who triumphed in wrestling with the Eternal Angel, was left to fall into criminal errors—if the pillars of the church have been shaken by the storm, or by the shock of temptation, to what may he not be exposed, what has not he to fear!—he, a worm of the ground, a bruised reed, a smoking flax. Filled with these sentiments he flies to the arms of his Savior and, depending on his power and faithfulness, prays that he would carry him in his bosom, that he would surround him on all sides, and guard him in life and in death.

Besides, these proofs of the moral infirmities of the saints serve to strengthen and console believers in the midst of their trials. This at first may seem contradictory, but nothing is more true. If the men of God, whom the Scriptures propose as our models, had been faultless, if we saw in them none of those human passions which assimilate them to ourselves, their virtues would trouble us, their perfection discourage us. For pressed as we are every day with a sense of our numberless defects, should we believe them to possess another nature than ours, or should we doubt of our partaking of the grace which actuated and sanctified them, either case, we should despair of reaching the end to which they attained. But seeing that without a struggle they obtained not the victory, without falls they run not the race,—we take courage and assure ourselves that if they, weak and impotent by nature as we, have been strengthened by the Spirit of God, we shall in our turn be sustained and come off conquerors. This was the experience of Luther; this was the encouragement he drew from the lives of the saints of old and to which he refers in the following passage, in his commentary on Genesis: "The examples of the weakest saints are more necessary for us and convey more real consolation than the acts of their heroism or their great virtues. It is clear that I am not made better when I learn that David killed the giant Goliah, and that he destroyed the bear and the lion, for I can never imitate exploits so greatly beyond my strength. But when they place before me the transgressions, the trials and the difficulties the saints have had to encounter,—when I read the lamentations, the sighs and the anguish of David, this strengthens me beyond conception and procures for me immense consolation. For I learn from it that they have not perished, notwithstanding their trembling and their fears, but were relieved and consoled by the promises of God, and I conclude that I also ought not to lose courage."

We hope that none of our readers who may be interested in the State of religion in Germany will be deterred by its length from reading the following article, which we copy from the Presbyterian.

Religious state of Germany—the spiritual contest—Rationalism—the transition party—the ecclesiastical contest—the political and the social contest—the Berlin Conference—the German Catholic Church—in Saxony—Grand Dutchy of Baden—Wurtemberg.

February 15, 1846.

Mr. Editor,—It is respecting the religious state of Germany, and more especially of Protestant Germany, that I propose, at present, to hold some conversation with your readers. In appearance, Germany enjoys a profound peace: no war, nor cause of war. But, in the spiritual world, she is waging an immense warfare.—Prussia most particularly draws our attention: there, is the field of the fiercest conflicts, and, there, the destiny of the rest of Germany is about to be decided.

The religious contests waged in Protestant Germany, wear a twofold character. One is a spiritual contest; the other, an ecclesiastical contest.

The spiritual contest is between Rationalism and the Gospel. Rationalism, the offspring of the eighteenth century, is defeated, under its ordinary form, in the universities, and among the clergy. Hegelian rationalism is pantheistic and atheistical; and if it can readily attack from *without*, upturn everything, and deny everything, it is difficult for it to insinuate itself *within*—to slip into place—under the cloak of a dissembled belief. But its infidelity is not the less powerfully influential; it has descended into the middle class of society, and reigns in the cities. The assemblies of the Friends of Light have increased, especially among the pastors, and for two years, rationalism has been openly attempting to attain a social and ecclesiastical position. The Friends of Light claim now the liberty of forming themselves into new churches. They abandon, or wish to expel, evangelical Christians. The long concealed opposition of faith and infidelity bursts into open day; the moment of separation, the *crisis* has arrived, and the old mode of existence becomes impossible. Such courage in a party, which the philosophy of the world has outstripped, and which faith has convicted of error, might have given room for surprise, if it were not recollected that rationalism is the religion of every unconverted man. Besides, the victory which the gospel has obtained over its enemy, is too recent, to have produced already its happy consequences. There are Professors of Theology, who, in late years, have seen six hundred students commence attendance on their lectures, undecided between Revelation and Philosophy, or inclining to the latter, and, for the most part, leaving them with the firm and serious determination to consecrate their whole life to the service of their Savior, and the advancement of his kingdom. But the whole of this body of young clergy, formed under the lectures of Neander and Hengstenberg, Tholuck and Julius Muller, is not yet in office, or has not yet been long enough so, to repair, in the parishes, the immense evil which rationalism has produced in them.

The disunion of Christians is that which gives the question its complexity. Between Rationalism on one side, and thorough Orthodoxy on the other, there is the innumerable school of Scheiermacher, pre-eminent for its state of transition, and half-way belief. This school, on the 15th of August last, drew up a protest, in which, at the same time, and with equal energy, it comes out against the friends of Light, who are the real enemies of Christ, and against the pious and unflinching champion of Revelation, Hengstenberg. All the explanations, which, at a later period, the signers of that document have given, do not show that the position they have taken, is not a false one; it is not permitted to the Christian, to place himself at equal distance from brethren and unbelievers. But the injustice, of which these men of transition are guilty, toward the representatives of reform, does not prove that there may not be many among them who are, at heart, devoted to the Savior, and their number is so considerable that special regard should be had to them, in every project for a reform.

In addition to the religious contest carrying on among infidels, orthodox, and men of transition, there is, as I have said, an *ecclesiastical contest*. All the German churches have, as their supreme bishop, the prince of the country; and in each state, the church, in the last analysis, is governed by the Ministers of worship. Hence, from one end of Protestant Germany to the other, a twofold want is felt: that of setting the church free by the restoration of her independence, and that of calling laymen to a share in the government of the church. But how ought the reform of the ecclesiastical constitutions to be accomplished? Three schemes are presented: 1. Pure Presbyterianism, such as exists in the Free Church of Scotland. 2. Anglicanism, with its archbishops bishops, stripped of its dogma of apostolical succession, and embellished with Presbyterian Synods. And 3. A slow and progressive reform, which would result from the existing order of things. The first two plans suppose a complete rupture with the past, and owing to this very thing, they stand little chance of success. The former of these two is sustained by the pastor Sydow, whom the king of Prussia had sent, along with others, into England to investigate its ecclesiastical government, and who has returned from Scotland a warmer partisan than ever, of the complete independence of the church, and of the Presbyterian constitution. The latter scheme is advocated by M. de Bunsen, the Prussian ambassador at London, whose writings acquire peculiar weight from the well known friendship which the king of Prussia has for him. Finally, Ullmann may be considered as the author of the third scheme, the one which seems destined to prevail. Let us add, that there is a tolerably numerous party, which is opposed to every attempt, tending to give the church an independent existence. It is composed of rather heterogeneous elements;—statesmen, who are jealous of every power but their own—learned Rationalists, who fear that the liberty of the Church may prove bondage to their fallacious science—nay, even sincere Christians, who dread all church reform, through apprehension that it may turn out to the advantage of a rationalistic majority.

While these contests are agitating the churches of the Reformation, in Germany, Roman Catholicism has seen the rising germ and development of the *Rongian* movement, which I but mention here, as it is otherwise well known to your readers. This movement, in general, is heterodox, and it becomes increasingly evident that the German Ex-Catholics favor the Rationalists and the Friends of Light.

These religious contests, already so important in themselves by their combination with the political and social contest. As to the political contest between the conservatives and the liberals—the latter, who, by insensible gradations, blend themselves with the radicals, wish for a constitution, similar to that of France; but the spirit which actuates them, inspires little confidence regarding the use they would make of new institutions, and their rivals fear lest the grant of a national representation might be suicidal to royalty. As to the social contest—the communist doctrines are certainly penetrating the masses, and the governments are, on good grounds, alarmed at it. We know that statesmen, of high station, regard the social order of their country as seriously threatened, and that they would not be surprised at seeing the occurrence among them, within a longer or shorter time, of scenes like those, of which the Canton de Vaud, for a year past, has been the theatre. In this state of things, the union of the Ex-Catholics with bad Protestants, involves not only a religious, but also a political danger. All rebels favor one another: he who breaks and throws aside the yoke of Christ and of his word, and he who revolts against political and social order, are certainly animated by the same spirit. We cannot, therefore, be surprised to see the Ex-Catholics and Friends of Light accused of demagogical or communistic tendencies, and notwithstanding the disavowals which have been made, there is ground, we believe, for these accusations. At least, it is incontestable, that the German radical press has made use of the religious movements to excite the people against their princes. For a long time it complained of the apathy of the public about all the political questions with which it tried unsuccessfully to arouse the passions; and it eagerly seized the favorable opportunity which was offered it, in the agitation caused, at the time, by Roman Catholic dissent, and the assemblies of the Friends of Light. At the same time that it cried out lustily against the pope of Rome, it gave it clearly to be understood, that the pietists, with the king of Prussia at their head, were not a whit better than the pope, and threatened, with a yoke no less heavy, liberty of investigation and of conscience.

This mixture of politics and religion explains the severe measures taken recently by Prussia, against the Rationalistic Ex-Catholics and Protestants. It would, as yet, be impossible to say, whether the Ex-Catholic movement will have a durable importance; but it cannot be dissembled that the movement of the Friends of Light is of great moment, and renders it necessary that the ecclesiastical institutions of Protestantism, in Prussia and elsewhere, should be retouched. The king of Prussia appears to have felt this, for a long time; and it must be admitted, that his position is one of the most difficult imaginable. The absolute king, head of the Prussian Protestant Church, must, in the midst of the most serious contests, give or refuse his people a national representation—and the church, a mode of existence wholly new. The king has said so in his reply to the magistrates of Berlin: he would wish to be disencumbered of the burden of ecclesiastical government; but he would not impose his views upon the church. It is for her to discover the new form she ought to assume, and to acquaint him with it.

In these grave circumstances, the *Berlin Conference* was recently formed. This assembly, convoked as it appears by the king of Prussia, was composed of deputies from twenty six German States, for the most part ecclesiastics, but some of them laymen, and among them functionaries of high standing. It is almost superfluous to say, that the members of this body were actuated by very different views. Some were men of sincere piety; others, on the contrary, reputed rationalists. The delegates had received instructions from their respective governments. They had met merely to *confer*, exchange opinions, and discuss principles. The results of this conference are not, as yet, fully known. We can exhibit them, up to a certain point, from a note drawn up by two ecclesiastics, one a Prussian, the other a Hanoverian, which was published in the Augsburg Gazette, in substance as follows: "There reigns in Germany a general dissatisfaction with the present ecclesiastical constitutions, as also with the means of edification, and the forms of worship; and this dissatisfaction is sustained and fomented by radicalism, which denies every thing—faith in God, Christianity, and ethics. Some measures must be adopted; they ought to be in the spirit of Christianity, and with a sentiment of union.—They could neither consist in the creation of a German evangelical church, subject to a central ecclesiastical power—the right of sovereignty in the different States are opposed to it; nor in a union of churches, like the Zollverein, (the Customs-union) with juridical obligations. It is simply necessary to be on good footing with one another, and to agree on the most proper measures for promoting the welfare of the existing churches, for establishing unity of doctrine, for introducing greater unity in the ecclesiastical institutions, and for strengthening the religious life. To arrive at this end, some conferences are sufficient. Above all, it is requisite to agree on the common faith: a confession of faith is necessary to the church, as a testimony of belief to its own members, and as a rule of preaching and instruction. There can be no question about forming a *new* confession of faith, since the church whose belief it should express, is *old;* and we have the Augsburg Confession, which agrees with the other symbolical books concerning the two fundamental points; the Scriptures as the rule of faith, and justification through faith in Jesus Christ. The church, therefore, ought to look to it that the pastors preach, not their private opinions, but the fundamental doctrines of the gospel, and that they profess to be in harmony with her, concerning the foundations of faith. The three following measures also should be adopted: 1. Only men of scriptural faith, and attached to the gospel and the church, should be called to the ministry, and to theological teaching. 2. The present constitution should be maintained, but the establishment of Presbyteries and Synods, conformably to what existed in the primitive church, should be kept in prospect. 3. Finally, worship should remain in each church as it is, for the present, but there should be a tendency to unity, and there should be an endeavor to form a common selection of hymns and liturgical prayers."

On the other hand, here are two facts, which will make it understood to what account the rationalists would have been desirous of turning the Berlin Conference, and the spirit which animates a considerable portion of the Protestants of Germany. All the pastors of Halle, except one, sent an address to the Conference, in which they asked for the suppression of all the existing symbolical books, and the drawing up of a new creed, which should be sufficiently simple and concise to enable one to find every thing in it with ease, and understand it in his own way.—And a Professor of Leipsic, Biedermann, in a memoir addressed to the same body, has treated Jesus Christ and the apostles, as revolutionists, who excited the people against legitimate authorities.

We ask ourselves, whether this conference may have succeeded in laying the first groundwork for the emancipation of the Protestant churches of Germany, and of an alliance among them; or whether, on the contrary, it may have been without any real and important results.—We shall soon know it; but I confess that I am inclined to the latter supposition. There, as in France, the affairs of the church are so complicated, and in many respects so melancholy, that I expect little toward their disentanglement and amelioration, from a body of men met only for discussion. This is a work which belongs essentially to the Lord, and I reckon less on conferences than on events which are the deliberations of God.

Let us now say a few words concerning the German Catholic church. It is certain that it is growing in extent and strength. We may form a judgment of this from what has lately taken place in Saxony. In its session of the 5th January, the second Chamber of the States of Saxony heard the report of a special committee, chosen out of its own members, concerning German New-Catholicism. It had become necessary to determine what position they reckoned on giving to the new church, and to settle its legal relation to the State, and to the other religious denominations. The Saxon Ministry being unable to proceed further administratively, had applied to the Legislature. To this end, they presented for the deliberation of the Chambers, some time since, a decree, purporting to assign a provisional establishment to the new Catholics, previous to their definitive admission into the number of the recognized communions. This decree was accompanied by a report, in which the ministry rendered an account of the course pursued, up to that time, relative to the new Catholics, and pointed out the grounds on which the provisional establishments should rest. It was on this report that the two Chambers were called to decide. The first Chamber, without being unfavorable to the new Catholics, exhibited a degree of reserve in their resolutions, and voted some articles, which, to a certain extent, might shackle the exercise of the new worship; as, for instance, when they passed the resolution that certain fees or taxes should be paid by the new sectaries, to the constituted authorities of the Roman religion, from whom they have just seceded. This article, as well as some others, was rejected by the committee of the second Chamber. The report of this committee, which was composed of Protestants, is favorable in every point to the new sect. It begins in this manner: "New Catholicism is a notable and important occurrence of our times. It has not come singly, and its appearance is not an insulated fact. Among the Jews, likewise, we see efforts to restore their worship to its primitive purity. The German people are returning to the clear and sacred source, and thence they wish to draw. The gospel is, once more, for them the book of life; there, reason must needs unfold them to themselves. If all these signs do not deceive us, the Christian church is celebrating the vigils of a glorious day—for her, the commencement of a new ear."

After this preamble, the committee examine the different questions which regard the new church, and propose that it be authorized to exercise its worship freely and publicly; that the other denominations may let the new Catholics have the use of their churches; that the use of bells for calling the worshippers to church, may be permitted them; that they may administer baptism, and solemnize marriages, agreeable to their own ritual, and that they be not compelled to contribute to the expenses of a worship, from which they have separated.

For some time, there have been serious conflicts between the Roman Catholic clergy and the government of the Grand Dutchy of Baden.—To judge from some rather serious symptoms, the lower clergy would even seem disposed to separate from their spiritual masters, for the purpose of forming an independent Catholic church.

The same disposition prevails in Wurtemberg. A French bishop has lately published a pamphlet in which he bitterly complains of the state of the Roman Catholic church in that kingdom. According to him, a commission appointed by the state, under the name of *Catholic Council of Ecclesiastical Affairs*, has usurped the power which belongs to the Episcopate, and in a sovereign manner regulates worship, discipline, and the appointment of parish priests. "Faith," adds the same author, "is dead among the members of the church, and what is most alarming, it is dead among the clergy. The priests have forgotten the authority of the church. They no longer use either ritual or breviary. No more religious convents. Devotion paid to Mary is interdicted, and Christian piety, such as the church has always understood it, with its public demonstrations and frequent exercises, is no longer known in Wurtemburg. Behold the deplorable and almost desperate state to which they have succeeded in reducing the Catholic church throughout a whole kingdom!"

In conclusion, I propose to transmit to you part of a letter, which I have just received from a minister of Berlin, and which gives a tolerably complete summary of the religious state of Germany But I perceive that my communication is already so long, that it will be better to reserve it for another occasion. Properly speaking, it gives me no new information, and it was written before any judgment could be formed of the results of the famous Conference. But it confirms what I have at present told you, with regard both to Protestants and Roman Catholics.

* * *

We copy the following paragraph from the Lowell Journal. The subject is an important one, and the remarks apply to many other places with as much force as to Lowell. There is no way in which a licentious press does more mischief than in traducing the characters of those who hold a high place in the community, and there is no way in which a mean, cowardly, jealous spirit more delights to vent itself than in these underhanded insinuations.

LOWELL, IN A MORAL POINT OF VIEW.

We have spoken several times of late, of the unerring evidences of the increasing prosperity of Lowell. We speak of them with pride, because we feel a pride in whatever adds to her population, her wealth or her good name. Those who have made up their minds to make Lowell their home, must feel a deep interest in whatever relates to her increase in wealth and morals.

This is comparatively an infant city. Her population does not partake of that homogeneous character which we observe in older places, and which gives to them much of their charm as a home for man. Our population is not so fixed as is the population of most of our cities. There is a continual changing going on; though every year of our existence serves to lessen this evil. We have now a part of our adult population who were born and raised here. This is an advantage. Yet, as we have often said before, a large portion of our population come here originally with the intention of only staying a short time, and then to go back to their homes again. This is true of a large part of our female operative population, and (though in a much more limited extent) of our young men, also. Our city is peculiar in having so large a portion of its inhabitants young men and women, unmarried, and whose parents live at a distance

Thus far, the character of our city for good morals has stood high, and deservedly so. That it should always hereafter maintain the same exalted standard, should be the desire of all good citizens. That there is danger of a downward inclination, no one who has considered the matter, will gainsay. There is all the elements in this city for a perfect pandemonium, and if we do not increase our means of moral and religious cultivation, as we increase in numbers and in wealth, what is our security against being flooded with vice and immorality? Vice creeps into a community stealthily, like the slimy snake.—We generally see evidences of its approach in the emissions of a polluted and corrupt press, which, like the pirate on the high seas, decoys his victims within his foils by false colors.—They pretend to be friends of the weak, the guardians of the rights of the poor; to affect which, they tell tales of factory oppression, which have no foundation, save in their own miserable imaginations. They speak of the dignity of labor, while they skulk from honest labor, as if it were the leprosy. They speak of moral purity, while they set at defiance all moral law and live in open adultery. They speak of temperance and Christianity in a language of a drunken bully, and in the spirit of an infidel.—They labor to bring our ministers into contempt, and to corrupt the heart of the young and unthinking. They advocate unbounded license, and practice what they preach. They hurl their poisoned shafts at those who, by the exercise of salutary restrictions, endeavor to guard female honor from the wiles of the villain. They speak of exalted personal character, as if it were as worthless as their own. In short, their whole aim is to bring what is above them down. Having nothing to lose, they fear no change and dread no loss.

Now, it requires no prophet to foretell us that a press thus devoted, must exercise a deadly influence on the morals of this or any other community, in which it exists. These papers are sought after by the youth, principally, the thoughtless and the giddy. They see in them the ministers of Christ held up as sanctimonious hypocrites, and our most valuable citizens, as oppressors and knaves. Every line inculcates a loose morality and a profligate life. They blast the blossoms of early piety and mar the progress of virtuous living.

Knowing what we do, and believing as we do, we cannot refrain from pointing out this source of giant evil to the friends and well-wishers of Lowell. We should be false to our high trust as a public journalist, were we to shrink from this duty. If a community once becomes corrupt, it is almost impossible to heal the corruption. Now, then is the time, while virtue yet predominates, to guard against the evils that most threaten our peace. It does not speak well for us that a publication, such as we have imperfectly described, should receive support. An idle curiosity to see what is in it is permitted to prevail over our sense of duty. Let this be reversed and let a sense of duty prevail over an idle curiosity.

We do not wish to screen from public exposure, whatever evil actions men, whether in high or low station, may commit. We hold that our acts and the acts of every citizen, are amenable to public opinion and the laws of our country. But we do not hold that private citizens, and especially Christian ministers, are legitimate subjects for the low invectives of every scoundrel who can command a press or write a paragraph.

We have written the above from a sincere desire that it may do some good. Men of families, who have sons and daughters growing up, cannot but feel a deep solicitude in this subject, and in every subject of a moral or religious character. Young men and young women, who are just entering on the stage of active life, whose capital is their character, and whose means of credit is an unsullied name, will not think lightly of what we have said. Every person, in short, who glories in the onward progress of Lowell in all the elements of true greatness, will give heed to the subject, and we hope consider it well.

WONDERFUL LABOR, AND THE SECRET OF IT.

The Rev. Dr. *Wm. Yates*, of the India Baptist Mission, died July 3, 1845, on a voyage for his health from India to England. His body was committed to the deep to await the final day when the sea shall give up its dead. He was brought to the knowledge of Christ when he was but fourteen, an age at which the great majority of lads have scarcely given a serious thought to the subject of their duty to God. When he was twenty-two he was ordained as a foreign missionary, on which occasion three distinguished men, *Robert Hall*, *Andrew Fuller*, and *John Ryland*, officiated. In April 1815, he arrived at Calcutta. Twelve years afterwards he sailed for England for the restoration of his health, and on his way he spent some months in the United States. He afterwards returned to his field of labor, and gave himself chiefly to the translation of the Scriptures. Of the extent of his labors some idea may be formed from the following statement:

"Within the course of the last fourteen years, he translated the whole of the Scriptures into the Bengali language, the whole of the New Testament into Urdu, the same into Hindui, the same into Sanskrit, and the half of the Old Testament into the same difficult tongue. And besides these, he published a large Urdu grammar, translations of some difficult Sanskrit books, a number of other works in different languages, and has left, partly through the press, a complete Sanskrit dictionary, which, when fully printed off, will make a volume of at least nine hundred pages. How he, with his constant labors in English preaching, accomplished all this, it is impossible for me to explain. And what adds to our astonishment is the fact, that he was always very weakly in body, and not unfrequently laid aside, by severe indisposition, for weeks together. And be it remembered, too, that he never encroached upon the hours required for rest in the night, never omitted any family duty, was never absent, either on the Sabbath or the week days, from the house of God; occasionally visited in the evening his friends, and read very considerably for the improvement of his own mind. As an instance of the extent of his reading, I know from himself that he perused the whole of the four large volumes of the Alif, Leila, in the Arabic language, shortly after they were published—a task which, it may be doubted, whether any one has as yet performed but himself."

To show the estimate which the government of India put upon his talents and abilities, it may suffice to say, that four or five years since they offered him a salary of six thousand dollars for his services as a linguist, but he declined it. If our readers would know the secret of his accomplishing so much, they will find it in the following anecdote:

"The Rev. Mr. Mursell, of Leicester, knowing in some way or another (certainly not from Dr. Yates himself,) the extraordinary quantity of work he was accustomed to get through, once said to him, "Well, Mr. Yates, what plan do you adopt for the accomplishment of any thing you take in hand?" In reply to this, he in his own quiet and unassuming manner, simply said: "I have no particular plan, Mr. Mursell; when I have any thing to do, I go and do it, that is all." [Sunday School Journal.

[From the Boston Recorder.]

A WORD TO CHRISTIANS IN THIS CITY.

As the season is approaching in which evangelical Christians as well as others will be visiting their friends in the country, I wish to call their attention to one important point, as to the influence they ought to exert while absent from the city, in behalf of religion. I live in a community where the predominant influence is much against the cause of evangelical religion and on the side of Unitarianism. I am connected with a feeble church and society, and I know that we need the sympathy and encouragement of the friends of Christ everywhere. We have been much grieved to know that orthodox Christians from Boston and other places, who have Unitarian relatives in the country, have seemed to forget their religion during their visits. They do not attend our meeting on the Sabbath or during the week, but go with their relatives. They thus add in no small degree in confirming their friends in fatal error. Ought they not, however, most manifestly to be decided, orthodox Christians, while on a visit, as well as at home? Would it not be manifestly useful to the friends whom they visit, as well as to our feeble church and congregation, if, when the Sabbath morning comes, they kindly but firmly express their determination to visit the sanctuary where the same kind of Gospel is preached which they love to hear when at home?

A COUNTRY PASTOR.

[From the London Inquirer.]

OLDBURY.

DEAR SIR:—Since the date of my last communication, we have had the valuable services of Mr. Joseph Barker at Oldbury; and, as is usually the case with him, he has occasioned a great deal of inquiry and excitement. He preached to us last Thursday evening, to a very eager and numerous audience, upon the "Good old Way," which, in the express language of Scripture, he proved to be widely different and utterly opposed to that way considered to be as such by our orthodox brethren. His exposition of his views of the "good old way" embraced the leading doctrines of Unitarianism, and was rendered so palpably clear, that the meanest capacity might comprehend him, and also feel the truth of his declarations. Truly Mr. Barker is a leading spirit of the age, and is exercising an influence on the world's dest

I write as I feel. Dr. Channing, after Barker, will be read and studied by thousands with increased advantage. Wherever Mr. Barker goes, he is sure to break in upon the barriers of prejudice and error, and let in the clear light of truth; and, wherever he goes, he must leave an impression, resulting in active Christianity, upon those who listen to his counsel. Surely, then, every helping hand ought to be offered him, every sympathy enlisted in his behalf, that he may be enabled to carry out his laudable undertakings, one of which I consider to be his proposal to form a library of three hundred volumes. It is incumbent on all those who reckon themselves friends to education, to religious freedom, and to the diffusion of useful knowledge, to aid in the carrying out of so useful and philanthropic a project; and I feel assured Mr. Barker will not, for the want of co-operation and assistance, fail in his plans for the improvement of the moral and mental condition of the working-classes. We have already, in the small town of Oldbury, procured more than twenty subscribers to the library; but we shall not be satisfied with less than fifty. We have also raised a subscription towards the steam-press to be presented to Mr. Barker, of £5, and are doing what we can, by purchasing his books, to make some little demonstration of our appreciation of his labors.

CHRISTIAN REGISTER.

BOSTON, MAY 16, 1846.

ZEAL FOR THE TRUTH.

Judging from our English papers we should infer that there is at this time no man in England who is doing more for the spread of liberal opinions than Joseph Barker. He has distributed no less than fifty thousand volumes of Dr. Channing's works alone. He is an exciting speaker, and is evidently producing a decided impression wherever he goes. Now, on the eve of our anniversaries, we would commend to all our readers the following just and eloquent remarks from an address of his to his Belfast friends:

"Only let those who profess and prize a purer theology act as becomes their profession,—only let them drink deep into the spirit of Christ, and devote themselves zealously and unreservedly to the work of spreading truth, and righteousness, and joy, among their fellow-men as he did, and we shall, before long, see a revolution of such vastness, and of such worth and glory, as the world has not beheld for many ages. I am no wild dreamer; I expect no return of ancient miracles; I expect no personal coming of the Savior; I look for no arbitrary or partial effusions of spiritual influences;—but I read the signs of the times; I know the state and feelings of many of my fellow-men, both in this and other countries; I know what zealous, and faithful, and vigorous exertions in a good and godly cause can accomplish; I know something of the miseries of Infidelity; I know something of the weakness of false orthodoxy; I know something of the power of simple preaching, and of a plentiful supply of plain and truthful tracts and books;—and it is from THESE I judge. And, I repeat it, only let those who love the truth, and long for a Christian reformation, labor and live as the gospel requires, and as their leader toiled and lived before them, and there will, as surely a brighter and holier age arrive, as there is truth in the gospel of Christ, or reason in the souls of men. But, let me add, only let those who have clearer light put it under a bushel, or attempt to confine it to a circle of respectable or wealthy people,—only let those who have been favored with clearer light become a separate caste or sect, and entertain the thought of enjoying their superior light alone, while they leave the masses of their fellow-men to darkness and oppression,—and their light is as sure to go out, and their influence is as sure to be lost, as they themselves are sure to become a proverb for contempt and infamy, as there is righteousness in heaven. Every thing may be accomplished if we are faithful, and nothing can be accomplished without. Let us do our duty, and we shall shake, and rouse, and regenerate the world; let us neglect our duty and we shall come to nothing."

Is it not so? Can we be faithful to the truth, to the great and holy cause in which we are engaged, unless we put forth all our strength for its advancement? If the principles we maintain are false, why do we uphold them? If they are true, are they not worthy of all the zeal and energy which can be brought to bear upon them? We condemn no man and no body of men. But as they are to work out their salvation by being true to their convictions, so must we work out our salvation by being true to ours. We trust that our Anniversary meetings this year will be the means of giving a new impulse to us all.

ASSOCIATIONS.

We believe in associations. We have great faith in Christian Union designed, by Christian means, to advance Christian ends. We are glad to be brought into near intercourse with our brethren, and however much we may differ in opinion, we have always found that we separate with a stronger interest in them and in the cause which most engages our thoughts. It is good for us to come together, to express warmly our points of agreement, and frankly our points of difference, and it would give us pain to have any of the organizations by which we are bound together dissolved. But there are dangers against which it is well for us to be on our guard. One of the evils of extended bodies for philanthropic or religious purposes, is the expense involved in them—an expense which there is a constant temptation to increase, till finally there is more interest in raising funds for incidental purposes than for that which was the original design of the organization. To a certain extent agents must and ought to be employed and paid; beyond that they become a burden rather than an aid, and good men seeing how large a part of what they give is absorbed before the end is reached, are discouraged and refuse to give even for what they know to be a good cause. These are general remarks; but very important in their application to more than one association, and we hope they may have the influence which is due to them in any action that may be had during Anniversary week. It is very important that our organizations should be as simple as possible, and that the largest possible part of the funds raised should go directly to the object for which they are raised.

TEMPERANCE—THE LICENSE LAW.

There is, we rejoice to learn, but little doubt that the constitutionality of the Massachusetts License law will be confirmed by the Supreme Court of the United States. For much as is said and truly said of the importance of individual effort in this and every other work of reform, we cannot but think this a case which has peculiar claims on Legislative action for support. There are in every village weak men, who, if there were no dram shops within their reach, would be perfectly temperate, but who cannot resist the sight of intoxicating drinks. They may resolve and sign the pledge, but as surely as they pass by the place where ardent spirits are sold, so surely do their good resolutions fail, and they bring sorrow and distress to their homes. All must acknowledge, then, tippling shops to be public nuisances. How shall they be removed? Only by the arm of the law. A neighbor of a poor man who is ruining himself goes to the rumseller, and begs him not to sell any more to that man. "I shall sell it to him," he coldly replies, "as long as he continues to pay for it." The next day the poor man's wife comes and with tears in her eyes entreats him to let her husband have no more. But to this almost heart-broken request there is the same reply, "I shall let him have it, as long as he pays for it." This is no imaginary case. We know of few crimes more atrocious—none which argue greater depravity or which inflict more injury on the community; and shall there be no way of meeting it? Where every other motive is despised, and the wrong is one which causes so much of the crime and pauperism of the country, shall the law have no power? Shall these cold-blooded murderers be permitted thus to outrage every feeling of humanity, to spread misery, degradation, ruin and death through the land, while the laws are silent?

We cannot but hope that the time will soon come, when the public sentiment on this subject will be what it should be, and condemn as criminals those who are the cause of more crime, more unhappiness and moral guilt, than any other class of men in the community.

REV. CHARLES T. TORREY.

Poor Torrey is at last released from his confinement. He died in the Baltimore Penitentiary at 3 o'clock, P. M., last Saturday. We trust that the Executive of Maryland, inexorable while he lived, may, now that their victim has died under their hands,—be satisfied. But they must look forward to that tribunal by which the cause that is here wrongly judged shall be judged again, and the unrighteous oppressor no longer enjoy the impunity which unholy laws gave upon the earth.

Torrey may have been imprudent. But it is a sad thing to live in a country where an act of common humanity can be performed only by violating the constitution and bringing down upon us the heavy penalty of the laws. We should not do as Torrey did, nor recommend his course to others. But we cannot feel that we live in a free and Christian community, so long as such an act must be followed by such consequences.

We understand that his funeral will take place in this city on Monday.

TEXAS.

Another consequence of slavery we are about to reap from a war with Mexico. The infamous Texas project, got up and carried out for the extension of slavery—a project resisted indeed manfully to the last by a few among us, but sustained by a large body of Northern politicians, and feebly opposed by others from whom we had hoped better things, is now, like most measures conceived in sin and brought forth in iniquity, in a fair way to be followed by results answerable to its character and birth. If these consequences could be borne only by those who wickedly favored or timidly yielded to the project we should feel greatly relieved. But there is national retribution which follows national crimes, and in which for a time the innocent and the guilty seem to be alike involved.

Who can say now that we at the North have nothing to do with slavery?

TWO GOOD EXAMPLES.

At a meeting of the Norfolk County Bible Society last week two little incidents were stated which interested us a good deal. One minister mentioned that forty-five cents in dimes and half dimes were sent in to him for the Bible Society. He found that a boy seven years old had been allowed by his father to cultivate a piece of land two feet square and to have the proceeds of all that he could raise from it. These forty-five cents, the fortieth part of all that was contributed by a whole congregation, were given by the boy as his contribution.

The agent of the Society mentioned that in Berkshire County, (we believe,) a woman came to him deeply affected, bringing with her a dollar or more, which, she said, was done at the request of her son about six years old. He was severely sick and knew that he must die. His mother asked him what she should do with the money which he had been laying up. "I wish you," he said, "to buy Bibles with it and give them to poor children that have no Bibles." And now, that the child has gone to his eternal rest, his mother came to fulfil his wish. That gift must be blessed.

GOSPEL FOR THE WEEK.

Jesus, having returned from Galilee to Jerusalem at the Feast of Pentecost, (which began the 8th of May) cured the infirm man at Bethesda; on the Jewish Sabbath or Saturday, John v: 1—15.

His discourse with the Jews in the Sanhedrim, John v: (16—47.)

Returns to Galilee, Luke iv: 14, 15.

With respect to the Pool of Bethesda it ought to be observed that Griesbach, who has looked very carefully into the old manuscript copies of the New Testament, marks, as probably to be omitted, the last clause of the third and the whole of the fourth verse; viz: "waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." Admitting the passage to be genuine, we have only to consider it as recognizing the current opinion among the Jews upon the subject.

We have nothing to add to the following article from the Christian Reflector.

"The Christian Register, in alluding to our review of Dr. Putman's Sermon at Hollis street, denies that the Bible is discarded among Unitarians as "the authoritative Word of God and as such the sole rule of faith." The Register says:—"The Bible is the *only* book whose authority we *do* recognize. *The New Testament is the sole rule of faith among us.*" Who are we to understand by "*we*" and by "*us*" in this passage? Is it the plural of the Editor or is he speaking for the Unitarian denomination? Dr. Putnam, whom the Register has approvingly quoted, says of that denomination, men "cannot be informed where to find *us*. Us! there is no us in any corporate sense, and it was never meant that there should be; I pray God there never may be. We properly consist of a scattered and indefinite number of free minds and free churches, all forming their opinions for themselves, and not anxious to make them conform to those of the rest. No man or set of men is competent or authorized to speak for the whole, or for the majority of us. If you wish to know where to find any given individual preacher or writer, you can ascertain; but you will never know where to find *us*."

If, notwithstanding, we can ascertain that to be true of Unitarians as a sect, which the Christian Register claims, we shall know where to find them. Their subtility will disappear. Simple and supreme devotion to the Bible, makes the position of any man or set of men, perfectly obvious."

For the Register.

TO A MINISTER'S WIFE.

MY DEAR NEICE,—After enjoying your hospitality for three weeks, and being apparently very happy with you, I am going to requite your kindness,—how, do you think? No costly gifts can pay for happy hours, and the widow of an old clergyman can have none to offer. Thanks and praises I might bring, but I love you too dearly, I have felt your delicate attentions too deeply, to dream of cramping my affections with utterance. The pleasure with which I contemplated the development of your good understanding and loving heart under new relations gave a peculiar character to my recent visit; but the pleasure partook somewhat of the sacred and retiring character of the maternal. Seldom does a mother think of pouring out the fulness of a mother's soul to her child, conscious as she is of silent, mutual intelligence.

My first expression of grateful interest on retiring to my solitary home, you receive in the form of a *letter of advice*, a somewhat characteristic love token, perhaps, from an old woman to a young one. I send you a book I have just read, and could connect some reflections with it. The book is a memoir of one of those devoted women who have left a comfortable home, valuable friends, all the privileges of civilized life, for a distant abode on a heathen shore, there to endure every kind of privation. She went with her husband, an orthodox missionary; she knew to what she was going. Filled with a deep sense of conjugal duty, and duty to her Maker, she went with a resolution to bear everything cheerfully, and to work in the cause with the utmost of her strength; and she kept her resolution. Her trials were of no ordinary nature, and came under many terrible varieties of form; and then more than once came temptations in the plausible shape of opportunities to return home, or remove to less difficult situations. She was proof against all. She doubted the wisdom of change, she felt the virtue of perseverance under difficulties, her heart was fired on doing good, and she did it. More than once her husband's spirit sunk; one word from her would have decided their departure, but her only word was, "stay." Her cheerfulness revived the sick and drooping missionary; her unflinching faith strengthened his half-discouraged soul; and great was and ever will be the reward of their labors.

My dear niece, whatever you may think of this noble woman's creed, or of the style of language in which her religious emotions are often expressed, you cannot read this book without a glow of something better than admiration. It will touch and waken your better, higher nature; and that, my child, wants rousing. Therefore is it that I send you this volume. The better nature is in you; I know it is, it only slumbers a little, and this appeal will rouse you, head, heart, conscience. So sure am I that conscience will whisper why I send this book, that I almost hesitate about adding another word. And yet the hint, though taken, may leave the work half done. You may perceive my meaning, feel that there is something amiss with yourself, and yet be left with confused, uncomfortable, and unprofitable sensations, that will not settle into distinct convictions of wrong, clear purposes of right. Admonitions which end thus are worse than none. I will be more explicit.

You are the wife of a young clergyman, and for three years have resided in a factory village. Your parish is small; the circle with which you hold intellectual and social interview, very small. You left many and delightful friends, for this position. Many petty circumstances prevent your frequent visits to your own family, and you are thrown almost entirely upon the resources immediately about you. In consequence of this, you are far from happy; a perpetual dissatisfaction preys upon your spirits, though I believe you try to hold it in check. Your husband sees and knows all this; indeed so far from concealing it from him, you make it a frequent topic of conversation, and the natural effect is produced. You are right to conceal no thoughts from your husband, but therefore the more bound to think rightly. At the time of your marriage, you had always shown yourself a conscientious and judicious young woman, and Mr. E. felt that in obtaining you, he had gained a perpetual and wise counsellor, a second conscience. He still feels this; he does not suspect you yet of any weakness in this matter, and is greatly under your influence. It is a fearful responsibility for you, my child! Do you feel that you still deserve this implicit confidence? Have you met well the more trying tests of character which married life has brought? My heart died within me when your husband said to me—"You must not be surprised, if you hear that I have sent in my resignation one of these days."—"Are you not doing good here?"—"I am afraid not; and at any rate, Charlotte never can be happy among these people, and I cannot think it my duty to stay."

I see the color rising on your ingenuous cheeks, my niece, as you compare yourself with the humble missionary's wife on the burning Indian shore.

You have accustomed yourself to look at the thing from a wrong point of view. However just or unjust may be your husband's estimate of his duty to you and others, I am not to say. Perhaps I might, if I were his mother, plead with him that he would best consult your ultimate happiness by raising your standard of duty, by teaching you to feel that the "mind is its own place." But how much rather would I take from him all need of such exhortation! How much more proud of you should I be, if a sudden and exalted apprehension of duty should seize your soul, and prompt you to come forward spontaneously with a new course of feeling and action. Astonished he would be at first, but holy would be the fresh access of love and respect that would deepen his present affection for you. A new aspect would be given to his situation; the people about him would seem different; he would have a stronger spirit for difficulties, a fresh interest in everything. Believe me, Charlotte, this is in your power. It is bad for a wife to over-rate the influence she has, or thinks she ought to have, with her husband; but there is evil also in underrating it. If you think you have little, you will not be so scrupulous as you should be about its effect. Where there is as much goodness and true union as in your case, the power of each over the other is great, and each is to answer to God for the result. Ask not whether he is doing all that he can for you; that lies in his account with his Maker; question only whether you are exercising the best possible influence over him.

I have said that you look at this whole subject from a wrong point of view. I almost shrink from using the word that comes uppermost; but I am very much mistaken if it does not present itself to you too,—and refuse to be put away. Your early friends, your parents, your husband himself would all cry out against me. "Charlotte selfish!"—they would say, "that is too harsh altogether; she has always been remarkably kind, disinterested, thoughtful for others. Oh! she is very far from that!"—She is not a selfish person, I allow; no one knows better than I how disinterested she *can* be, and usually is. But oh! the human heart! who that has studied it, who that remembers the solemn declarations of Scripture, will trust it wholly? May there not be temptations too insidious and powerful for any nature to resist, especially for one who has been thrown off her guard, by knowing that she is considered very free from the particular evil in question? Are you not conscious that an abrupt charge of selfishness would have been received by you with surprise, a sense of injustice, a "proper indignation," if uttered by any fellow-creature, simply because you have taken others' judgment of yourself, and forgotten that they may mistake, or you may fall? I believe the best Christians suffer in character from the delicate flattery they inhale unconsciously; it comes invisible as perfume, in the general respect and love they win and feel. My good child, you cannot be too much warned against it; the better you are, the more danger for your humility.

Listen to conscience, while you study this subject. Is there no selfishness in your want of interest in the people over whom your husband has been solemnly ordained? Suppose them wholly devoid of the qualities you have been educated to think interesting; would not a ruling, absorbing desire on your part to *do them good* invest them with some kind of interest? Just suppose that instead of brooding over your "want of society," you should come to the conviction that such meditations are positively wrong, and resolve that you will turn all thought of *self* out of doors, all thought of personal enjoyment. In struggling to accomplish this would you not discover that *self* had been your chief seeking, that Charlotte's personal enjoyment had been what you chiefly coveted, and that having made up your mind that certain things which God had not judged fit to throw in your path, were indispensable to happiness, you had been wasting time and opportunities in fretting for them,—like a spoiled child, more than a rational, conscientious woman? Because you perform so many duties well, do you hold yourself excused from some—that frequent, slippery trick the soul unconsciously practices? Because you are a good wife, mother, mistress, friend, do you think you are not under obligation to be a good "*minister's wife.*" Be that, put your whole soul into the character I express by those words, and your troubles will abate. That is where your error lies, and there is the source of your discontent. You have not thrown away all selfishness, and it steals upon you in this form. It prevents you from giving yourself up wholly to the peculiar duties of your situation. Some may tell you otherwise, but I solemnly assure you that a minister's wife does *not* stand in the same relation to her fellow-creatures that other women do, and cannot shake off the peculiar duties of her position. She has no right to step into the place, unless she means to fill it to the best of her ability; that of course will be limited by health, strength, the multiplicity of domestic affairs, and other considerations, of which a well-regulated conscience and impartial God will judge. Still the duties exist, as much as those of any other relation she may sustain; and on her fulfilling them *as well as she can* will depend much of her happiness, just as is the case with other duties. She must have something perhaps, of the spirit of the missionary's wife;—but, my dear Charlotte, in your situation, disagreeable as you have allowed yourself to think it, would you not be ashamed to seat yourself by that woman, and speak to her of your trials and self-sacrifices?

I leave the subject with your own good sense. You have a fund of energy in your nature fully equal to the struggle that awaits you; and from the moment that you acquire the power of looking at this difficulty as a *religious* woman, you will gain strength. Believe first that you have so far been weak, if not wrong, and an honest shame will take possession of you. Effort and hope will succeed to complaints; and instead of asking "where shall we go?" your soul's question will be, "what more can we do *here*?"

Your affectionate aunt,

A. E. L.

For the Register.

ECCLESIASTICAL COUNCILS AND SECTARIANISM.

Christianity is essentially a religion of the heart, mind, and life, and of these alone. It is entirely anti-formal,—antagonistic to every thing of the kind except so far as they reach the spirit. It has no forms or observances of its own, essential and inherent to it. It is an entire misuse and abuse of language to call any of the established institutions of religion of divine appointment. They are all of human appointment, helps which man has furnished himself with, to enable himself to reap the advantage of God's acts for his benefit. They are all entirely matters of usage, usage founded in their usefulness and expediency to the promotion of the end in hand—of temporary value, and to be changed in any degree or form, or to be given up whenever circumstances demand it, or the expediency which once established them is altered. And the only question at any time to be asked in respect to them is, as to their value, under the particular circumstances, in promoting the end in view, the great end of personal religion. This is the great question which each individual is to ask himself, and for his answer to which and its consequences, he is responsible to God alone; and this is the question for every community, of larger or smaller size, to ask, in respect to retaining, or giving up, or altering any usages which may have been established in its midst. They are matters with which Christians, as such, has nothing whatever to do.—They are what men have to do with, in enabling themselves to reap the full benefits of Christianity, and which, therefore, they may do what they like with, when they please.

Thus it is with usages which are congenial to the spirit of Christianity, which do not stand at all in its way, but rather help it on its way. But there are other religious, ecclesiastical usages, so called, which do stand in the way of the prevalence of its true spirit; which are hostile to, and cannot consist with it. Of this kind are all ecclesiastical usages which in any way, directly or indirectly, conflict with the perfect freedom of thought and action which alike reason and religion demand and allow for every man. Of such a nature are all those by which any body of men is enabled to exercise any undue influence over the opinions of any other men—of which ecclesiastical history, both past and present, furnishes abundant examples, in our own country, as well as in others. These exist, to a lamentable extent, at the present day, and are the greatest obstacles in the way of the spread of true Christianity, which is true religion. Everything of this kind the Unitarians, as such, have scrupulously avoided, and steadily opposed until of late when they, too, seem to have been unable to resist the torrent of ecclesiastical custom, which now seems to be bearing them on to some of the worst practices of other sects around them.—Their ecclesiastical councils have, of late, made use of practices entirely inconsistent alike with the genius of Christianity, and that of republicanism, which is the genius of congregationalism in this country. They have attempted to interfere with their authority, between congregations and the preacher they had chosen, and to claim a right of examination as to his opinions which does not belong to them. The preacher's opinions is a matter for a congregation to look after, and for no one else. If they are satisfied, which by inviting one to settle over them, they profess to be, no one else has any thing to do with the matter. The congregation are free of all the world, and have absolute authority in the choice of their minister. And he is independent of all the world except the congregation to whom he may have bound himself; and of them likewise, the bond being one entirely voluntary in the assumption; and to be dissolved at any moment by either party. Thus is each congregation an independent republic choosing its own officers, and asking questions of no man, or body of men.—So it was in the beginning. So it should be now. And so it will be as long as the world continues such, that the outward forms of religion, as at present instituted, shall be demanded by man's weakness. It is the genius of Christianity. It is the genius of our own people and other institutions of all kinds. And whatever opposes this will ultimately come to the ground and vanish away, under whatever name it may see fit to cloth itself.

The other class of institutions and observances offered to the spirit of Christianity are all those of a sectarian character, all which tend to divide and separate men, or bodies of men from one another on unessential and unimportant differences of opinion, which is the case with all the sects that exist in Christendom. This is altogether opposed to that spirit of union and brotherly good will which Christianity aims, as it great end, to establish among mankind. It has been the cause of more violations of this spirit than any thing but political causes that the world's history has witnessed. Its spirit is that of hatred, division, evil-speaking, evil-thinking, uncharitableness, discord; and is the greatest enemy that true religion has to contend with in the world. Whenever the Christian religion has done its perfect work, there will be no such thing existing. And just as far as it does its work, will it disappear. A tendency to sectarianism is anti-Christian. In a truly Christian community there might be speculative differences in opinions. But they would be on matters which all would acknowledge to be of such minor and secondary importance as to be of themselves, no cause of separation or division.—While the great spirit of love would be so universally prevalent that the present evils which result from differences among men could not take place. We are sorry to see so strong a disposition manifested among those whose principles have always been entirely opposed to any thing of the kind, to fence themselves round with narrow sectarian barriers. It is a giving up of all they have ever contended for, and among the rest that influence in the community which has resulted from such principles. It is a falling back into old and obsolete forms, which have ever been discarded as evil. It is a retrogade movement, not progress. And if continued and persisted in it is the death warrant of their power and influence. They will gradually sink away into the receptacles of dead bodies which Christianity so often left behind in its outward progress: while itself will go on leaving them, as it has others around them: from whom they may well take warning while it is in season.—The spirit of the times is anti-sectarian, and is fast becoming more and more so. And this spirit cannot and will not be resisted.

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We very cheerfully publish the above communication from an unknown correspondent. His general remarks are undoubtedly correct. But will he be so good as to point out any single instance in which "they (Unitarian ecclesiastical councils) have attempted to interfere with their authority between congregations and the preacher they had chosen." We have known no instance in which any such authority has been exercised or claimed. There is a vast deal of indignant declamation in the world which falls to the ground the moment we begin to look into the facts of the case. Before, therefore, we can attach any importance to the strong language of our correspondent in its application to our denomination, we must ask for a particular statement of facts.

As to the second charge, that of sectarianism, we are not sure that there is not a tendency among a portion of the Unitarian body, such as our correspondent speaks so earnestly against. But how, while almost every other body is warring against us, are we to avoid altogether the *appearance* of sectarianism? Unless we join with others in their sectarian measures, we must be separated from them, that is, we must be sectarian. Either each man must go alone and constitute a sect by himself (which to a certain extent is well, but when carried to an extreme makes the worst sort of bigotry and exclusiveness,) or those who find themselves peculiarly drawn together by common objects and common sympathies, must unite under some form, however slight, of association; and the moment they do that they are a sect. How is this to be avoided? Or is it desirable that it should be avoided? There are dangers in such associations; but there are dangers in everything. In this as in other matters we are carefully to consider what our dangers are, and be on our guard against them, taking care that our organizations, while they strengthen us in the great work we most desire to promote, may not check our kindly feelings towards those who happen not to be associated with us, but who are laboring according to their conscientious convictions for objects more interesting to them than ours.

For the Register.

OBEDIENCE TO GOVERNMENT.

The same objection occurred to my mind when I wrote my former article that has been suggested by the Editor of the Register, of the right of a people to throw off an arbitrary and oppressive government, and substitute another in its place, as was done in our revolution of '75—of the *right of Revolution* as it has been called.—But this right of revolution does not, I conceive, militate against the views I there expressed.—For while Government in some form or other is, I contend, and it seems also admitted by him, of Divine origin, it is still left with the people themselves to determine what that form shall be—and they have the right of changing this form or their rulers under it whenever they see fit so to do. The right of *ultimate sovereignty* still remains in the people—the right to determine what kind of government they will have, what shall be its powers and how they shall be exercised.

But until they exercise this right of sovereignty and change their government, the existing government must be considered of rightful authority, and all their acts and laws must be considered of binding obligation. This right of sovereignty does not give the people the right of disobeying a law passed by a government admitted to be a rightful government, but gives them the right of subverting the government itself and forming a new government to act in its place.—But until this is done, the existing government must be regarded as having rightful authority in all its measures.

And this power of overthrowing the government does not reside in any *individual* or small number of *individuals*, but in the mass of the people or a majority of them. The object of my former article was to show that *individuals* had not the right to disregard and disobey the law because they considered it immoral and unjust, and not that a whole people or a majority of them had not the right to throw off a government that they considered tyrannical and oppressive.

But in a Government constructed as is our own, and it was in reference chiefly to this, that my remarks were made, it is manifest that it can hardly ever be necessary to resort to this right of revolution. For here a majority of the people always have it in their power to change their rulers without changing their form of government—and by a change of rulers, to effect a change in their laws when they desire it. And they can not only do this, but they can change the organic law of the State, the Constitution itself, and thus diminish or extend the powers of their rulers at pleasure, in a peaceful way and without a resort to force. So that in our country there seems not a shadow of right or necessity for an *individual* to call in question the binding obligation of a law.

W. S. A.

NEW PUBLICATIONS.

An Address on Pauperism, delivered before the Society for the Prevention of Pauperism, in the Central Church, Winter Street on Sunday Evening, February 22, 1846. By John T. Sargent, Pastor of the First Congregational Society in Somerville.

The author of this discourse, as is well known, was for a number of years connected with the Suffolk Street Chapel, as the faithful and devoted minister of the poor. Connected on the other hand by his family and education with wealthy and fashionable portions of the community, he was thus peculiarly fitted to act as a mediator between the two extremes of society, and to understand their mutual influences and relations. It is the purpose of his discourse to show the cause of pauperism.

"The causes of pauperism have been variously assigned to be—*Ignorance, Idleness, Intemperance, the difficulty of obtaining work, and the insufficiency of the compensation for labor* when it *is* obtained. But I believe we may go behind all these and find the real cause of pauperism in that one great towering enormity of our social organization, the disproportionate influence allowed to *wealth* among us—the invidious classification of different ranks in society, as respectable or otherwise, according as they possess wealth, those habits and modes of life which are built upon the idea of *property* as constituting the main thing or influence in our community—the forced associations and separations of the rich and poor. In these, or rather in this one conglomerate cause, I see the root and the explanation of the whole evil.

In this one, then, I would roll up or include all the rest, as in one great ball of fire, while I hurl it as I may, and with what force I can, amid the consciences of the community to explode, or kindle some better conviction of our duty. I believe, that in our greedy pursuit of wealth—our gross idolatry to its acquisition, the aristocratic fashion of our domestic, industrial and social life, and the tendency which these habits have to widen still more the gulf between different classes in society, we have the fruitful, unfailing and primary cause of all the mischief."

This is the one idea which is carried through the discourse, and there is unquestionably much truth in it. A heavy responsibility rests upon the rich not only for the vices which the undue influence of wealth nourishes among themselves, but for those which they indirectly cherish among the extremely poor. We would beg them to read Mr. Sargent's discourse, and to reflect solemnly on its statements. If they find in it some exaggerations, some things which are not in perfectly good taste, and even some things which seem as if spoken in a temper not perfectly kind, we hope that they will not let these things draw them off from the really important truths which it contains and the duties which it enjoins. At least let them read the passage we subjoin.

"Household extravagance, I repeat it, is a fruitful cause of pauperism. We need "*home missions*"—domestic missions, in more senses than one. For my own part, I long for the time, and I will earnestly hope and pray for it, when every family shall be so evangelized as to supersede the necessity of a separate and official service to the poor—when the rich and poor, if they cannot meet together in the house of God, as they ought to, shall meet in the religious sympathies of their daily habitation. In this way, as it seems to me, the rich have it in their power to benefit the poor vastly, by letting their moral influence radiate, if no further, at least within the circle of their homes, by the illustration of every social and domestic virtue—by walking before their households in the exemplary practice of temperance, economy and meekness. But beyond their homes they may do much by visiting, counselling, consoling, the needy at *their* homes. I fear the affluent do not know as fully or as often as they might, the luxury of their wealth or privilege, by making it a passport to the homes of the destitute and sorrowing. I fear they leave such visits too much to their official agents and proxies; and yet to such homes, sometimes, they ought to go, if they would realize a right self-improvement, or read the most affecting lessons of human life, experience, providence and duty. There, if any where, selfishness is rebuked and put to shame amid the sober circumstance of wo, and there we see the examples very often, of a resignation, a trust, a patience, a disinterestedness, a devotion to duty, which only religion can account for, and only they who have partaken of the spirit of Christ can exhibit. There, very often (so my observation testifies), the virtues and graces of a Christian character are found beneath the pressure of adverse fortune, like green grass and flowers underneath the snows of the forest. And it is worth our while to go now and then within the influence of such a blessed spirit; and to go not only for the good we may *get*, but the good we may *do*. Our sympathy, our prayers, our conversation, our presence, advice and consolation and tears, are worth something to those poor sufferers. The nameless little offices of good will—a word of kindly solace, the smoothing of a pillow, the cup of cold water, a verse from the Scriptures—how consoling they are to the lonely and forlorn! God only knows whether they *have* any friend but you and yours on earth; and, possibly, without you and yours, they may pine beneath a breaking heart. And, oh, how many there are who linger thus alone in populous cities, unprayed for and unaided, without a friend to hear their parting sigh, with their aching bodies on the cold earth or the bare floor of a cheerless tenement! How many there are who faint away wretchedly in their sickness, while their spirits are flickering, for the want of that oil which some good Samaritan might supply. Oh, the luxury of visiting them in their solitude, and seeing that unwonted smile on their features when your feet come in over their threshhold; to sit by their bedsides and quell the fevers of their souls by your communings! What a refreshment is this amid the tumults and pursuits of a thoughtless world! Go, then, ye who dwell in prosperous homes. Visit the afflicted. Send them somewhat of your luxuries and your light. Go and taste yet one more privilege in the comfortless dwellings of the poor, the sick, the suffering. Go and bow down your spirits by the bedside of those, who, in dying, will leave nothing but their memories. Go ye, one and all, who have time, or treasure, or pity to spare; for, be assured, "it is better to go to the house of mourning than the house of feasting." So shall your treasures be sanctified, and the blessing of those who are ready to perish will be upon your heads."

A Lecture on Temperance, delivered in Harvard Church, Charlestown. By George E. Ellis.

This is a strong and manly discourse. If we should make any objection, it would be that its tone is too severe, that it manifests too little sympathy for those who have fallen. But while the public sentiment inclines, as it now does, too much the other way, perhaps it is safer to err on this side. "They," it says, "who are wholly indifferent to a subject so solemnly important to the world at large and to individuals, have an account to settle with themselves and with their God. Indifference to a reform is participation in sin."

The object of the discourse is first, to show the sin of violating the rules of temperance, and secondly the mode of safety against it.

"It would seem as if all that may be said against intemperance as a sin, and not only said but felt and realized about it, would deter all who witnessed its misery from falling under its power. But it is not so. Every day we hear of some new victim, treading the first paths in that way which has been thronged with its uncounted sufferers. Young men of fair prospects and great hopes, with all the affections of parents centered upon them, and more tender ties to bind them to the ways of virtue, are yielding themselves to the cup, whose first drops are pleasure, whose last drops are poison and woe. They are said to be beguiled, fascinated, imperceptibly led on to ruin. They are spoken of as innocently involved in bad companionship; as destroyed by pleasure parties; and as conscious of their ruin only when it is almost too late to restore themselves. Now so long as each new victim to intemperance is described in this manner, his error palliated, thrown off upon others, and attributed to some festal entertainment or like cause; so long will the ranks of intemperance be renewed, and successive victims of the sin will claim our sympathy. What! is a human being in this community, and in the light of present times, to become a sot, and he not be to blame for it, and greatly to blame? Shall nothing be said of his own sin, and shall his error be put off from him, and ascribed to evil companions? This is a dangerous allowance to make for any one. If it is a true plea, it will apply to other sins; yet no one thinks of excusing the victim of any other sin on account of it.

Let me be understood in this train of remark to refer chiefly to those whom I have just mentioned, namely, the new victims of intemperance; those who in the face of all the effort of the wise and good, and in opposition to the holiest influences which are now acting upon society, at the great charge and labor of the benevolent, do surrender themselves to sin. They are not now tempted as men and women once were tempted. The bottles which once bore amid a wreath of flowers the pleasant words, "Life, Health, Joy," have parted with those enticing devices. The snake's head looks out from them, and they are labelled with repulsive titles, drawn from the long history of their sad conquests. A young man must now seek temptations, rather than encounter them. There must be a secret indulgence in sin, rather than a public and social participation in a folly. Of course, I speak generally, and not with reference to every case which may arise. Doubtless there are many scenes and places where social influences still tempt to sin, under the forms of innocent delight; but even there, there are warning fingers, and watching eyes, and pleading examples. In general, however, it is true, that in our community the weight of public approval, and the combined influences of custom, and the established rules of conduct, are taken away from the side of intemperance, so that he who is guilty of it can no longer find excuse, where, heretofore, a good excuse was found. Wherever the net is now spread, it is known to be a net, and whoever goes into it seeks voluntarily his own ruin."

Under the second head the discourse says,—

A vast amount of sin must now be voluntarily committed by any one who becomes intemperate. His course is over a long path of sin. It has all the warnings, all the ruin, all the punishment of a sin: And therefore I add, intemperance must now be treated as a sin. Society has withdrawn from it its allowance and pardon.—The great statesman who is now guilty of it, suffers for it. It is no longer called a weakness, or a failing of good fellowship, as it once was in a great man. It is an infamous disgrace to him; something which chokes in the throat of every one who speaks a word in his praise. The intemperate minister is a walking satire, a libel on himself. Intemperance in any station is a marked and despised thing. It has broken many matrimonial engagements; it has sundered many partnerships; it has left many doctors to be their own physicians. The protest against it has made the laborers on railroads and in factories, and the seamen in ships of war to be even select and proud companies of men, who will not have a drunkard among them. It is marked as a sin; and as it becomes less general, it will appear all the more a sin. Let it be treated as a sin; with all possible tenderness, sympathy and help for its victims, but with no excuse for them. Let every victim of it be accused of his own ruin.—If society will not make laws to prevent drunkenness, which it may not be able to do, let it make laws to punish drunkards as criminals.—The man who commits some petty theft, is put into the State Prison and made to work for the pecuniary profit of the community. But the man who brings himself and his family to want by intemperance, is put into the poor house, and thro' his whole life must be maintained by the industry of the town, exhausting the charities which are all due to the deserving poor who have seen better days. Intemperance must be regarded and treated as a sin, or it will never be reformed while the world stands. It leads to all other sins and why should it be regarded as of a race different from its own progeny.

Now if intemperance be thus a sin, the blame of it, as of all other sins, rests proportionately

upon the agents of it: first and chiefly upon the sinner himself, the man, the image of God, the being with eyes, and heart, and will, and conscience, the erring guilty man; then upon him who immediately furnishes the means of sin,—then upon society as far as it encourages or winks at the sin, by not using all possible means to prevent it.

It is well nigh useless to heap reproaches upon those who sell spirituous liquors to those whom they know to be drunkards. As well might one go and preach on the quay of Paris to the infamous panders and procurers of prostitution. They have no hearts; they have ceased to be human beings. Save your words, they are vain. Begin at the farthest distance from these miserable dealers in misery, and reach them thro' those who might be their next victims.

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"External securities may help, but the only sufficient safeguard against any sin is inward moral principle—the very best strength which we have ourselves, baptized by the Spirit of God. If there be one person within the sound of my voice who frequently or occasionally is guilty of intemperate indulgence, I know of only one source to recommend to him—it is that he realize what is meant by the word *sin*, when applied to intemperance; *sin*, with all the known and imagined woe which attends it; sin, spreading a melancholy decay and grief all around it, perverting and maddening the heart, corrupting the springs of life, confounding the brain, marring the countenance, wrecking every hope and trust which is committed to its victim; a low, foul and grovelling sin, cursing the earth, and excluded from heaven. And what is it all committed for? Because its victim will not resist a temptation to do what he knows to be positively wrong. I will not, I dare not say, as some do say, that the victim cannot resist temptation. It is not true; it never was true of any being made in God's likeness, who never suffers any man to be tempted beyond what he can bear, and does always with the temptation provide a way of escape. Lay not your sin upon society; charge it not upon the innocent use of wine at the Lord's Supper, or on any other occasion. It is your own sin, your own folly. Arm yourselves against it; put on the strength of a man; guard your own possessions; do your simple duty to yourself, and a stronger than you will never overcome you or divide the spoils.

"If we are morally free, it is absurd and impious to say that any one lust has more power over us than all the combined forces of the conscience, the will, and the soul, can resist. It is for us to yield ourselves servants to obey whatever master we will. There is a fearful hazard in this possession of the largest moral liberty. A foolish pride may vaunt about it, and still be meanly humbled. The self-trusting and the confident have often found their unassailed virtue to be but a reed in the storm of life's temptations. Intemperance has gathered its victims equally from among the favored ones whom iron bands and silken cords constrained to self-respect and an honorable eminence above their fellow men. But yet, notwithstanding all its risks and perils, the citadel of a fortified breast is man's chief security against every form of sin, and against intemperance."

The Housekeeper's Assistant.

This little book is "compiled on temperance principles," and may be found a welcome aid to those who like rich dishes. While we live in the body, the way to many hearts may be found over the table; and the housekeeper who neglects to provide good bread and well cooked meat is responsible for more irritability and low spirits than her victim perhaps suspects. The author, "an Old Housekeeper," says "the most devoted wife wishes, above all things to please her husband. And the most devoted husband is better pleased with having good bread and butter, and all other things good of their kind upon his table, than with the most learned dissertation in Latin or French, or the most splendid performance on the piano forte." As for the recipes we cannot undertake to judge them from their savory sound, but they are given in a very clear and plain manner and their principles are excellent. When we are trying to prevail on the people to give up all stimulants as drinks, it will not do to keep up the taste of them in what they eat—and this little book aims at getting up well-flavored dishes without the aid of any dangerous relish.

Lays of the Gospel by S. G. Bulfinch.

This book was favorably noticed in most of our periodicals at the time of its publicaton, and we are glad to see that, by the introduction of eight pages, it is now adapted to the use of Sunday Schools; for its pure and Christian spirit must do good to all who read and enjoy the poetry.

Hunt's Merchant's Magazine.

We see by the public papers that no inconsiderable part of a very elaborate report in England on the condition and resources of the United States has been taken from this instructive work.

A new edition of "A was an archer and shot at a frog," has been published by N. Dearborn 104 Washington street, and if the approbation of those for whom it is intended is to be considered, it is a most delightful addition to Infant Literature.

We have received The American Review, a Whig Journal of Politics, Literature and Science for May. This work is understood to be sustained by some eminent writers in Politics and Literature.

We learn that the Rev. M. G. Thomas has accepted the invitation from the Broadway Unitarian Society to settle as their pastor and that his installation will take place on Thursday, the 21st of the present month. The sermon will be preached by the Rev. Dr. Gannett. The services will be holden in the spacious hall of the Lyceum building in which the society at present worships. The council will assemble at 2 o'clock, and the services of the installation commence at 3 o'clock P. M.

A collation will be provided in an adjoining Hall, to which the clergy and the brethren of the denomination generally are invited. Tickets will be furnished to them.

The Christian World of last week states that Rev. Mr. Muzzey, of Cambridgeport, Rev. Mr. Pierpont of Lynn, and Rev. Mr. Sears, of Lancaster, have asked for a dismission from their respective Societies.

We are requested to state that the meeting of the Union Pastoral Association, advertised last week, is deferred until further notice.

The Annual Dudlean Lecture was delivered on Wednesday last at 4 P. M. in the University chapel, Cambridge, by the Rev. Alexander Young, of this city. After the lecture, the clergy present, (according to their ancient custom) waited upon the President at his house.

*** If laymen living out of the city, who wish to be present at the Collation of Unitarian ministers, will send to some friend in the city to procure their tickets a few days previous, they may be accommodated, and the Committee saved from some trouble and embarrassment.

LINES

BY S. H. LLOYD.

[Written upon the death of Frederick Stetson a son of Rev. Caleb Stetson of Medford, who was lost at sea from ship Sophia Walton, on her passage from Palermo to Boston.]

We mourn for thee dear brother,
We mourn as brothers mourn:
With thee we share thy heavy care
And hail the coming dawn.

'Tis dark say ye, dear brother?
Oh, it is dark indeed,
When cherished hearts death rudely parts,
And leaves the soul to bleed.

Yet weep not now dear brother,
Shed not the sceptic's tear,
More dark the night, more clear and bright
The stars of heaven appear.

He's gone, 'tis true, but is not dead;
Old Neptune's breast is not his bed—
I've heard of mansions bright, down low
Beneath the deep blue sea,
Where Mermaids dwell in palaces
And live in harmony,
I've heard of coral white, with which
The sea is richly paved,
And houses built of sparkling gems
By pearly waters laved;
But there 's a fairer world on high,
To which our spirit's safely fly,
And e'en the sea utters its sigh
That man its victim cannot die.

I'm mighty, strong and free,
By men I'm called the sea,
Who feel my terrible power;

And yet my waves that roll,
Can never bind the soul,
Not e'en a single hour.

A mightier than I,
Who lives and rules on high,
Has power to break my chain.

In vain I foam and roar
And for more strength implore,
He speaks and breaks my reign:

He speaks and stills my waves,
The Sailors' watery graves,
And then there is a calm;

The storm passes away,
He grasps my panting prey
And keeps it free from harm.

O, to that Power who rides the storm
And stills the threatening wave,
To Him, O, bear thy prayers up,
He has a hand to save.
Oh! pray in faith that He will prove
Our everlasting friend—
Though death may come with stealthy step
And heart-strings rudely rend;
O, pray, and He who answers prayer
Will surely give relief,
For he who warms the earth with snow
Can calm the soul with grief!

Hubbardston, Mass.

OBITUARY.

DEATH OF HON. JOHN PICKERING.

It is with feelings of irrepressible grief that we record the death of the Hon. John Pickering, LL. D., formerly an eminent and beloved citizen of Salem. He died at his residence in Boston, on Tuesday evening, after a lingering illness of several months, at the age of 69. His death makes a chasm not easily or soon to be filled. His talents and virtues were of the highest order, and in his rare literary acquirements he had no superior in our country. He was President of the American Academy of Arts and Sciences, a member of the American Philosophical Society, and of various other literary and learned societies, both at home and abroad.

Mr. Pickering enjoyed from his earliest years peculiar advantages for the attainment of varied intellectual and moral excellence, and he was faithful to them all. Upon leaving the society of the best of parents, and becoming a member of Harvard College, he was favored with the particular friendship of his cousin, the late accomplished scholar and divine, the Rev. Dr. John Clarke, of Boston, whose interesting "Letters to a Student at College," are supposed to have been addressed to him. Soon after graduating with high honor at the University, while his father was Secretary of State of the United States, he went as Secretary of Legation to the Court of Lisbon, and thence to London, where he enjoyed the society and friendship of our distinguished minister at the Court of St. James, the late Hon. Rufus King.

Nor was Mr. Pickering more remarkable for the improvement of his rare talents and advantages in the acquisition of varied learning and accomplishments, than for the manifestation of its influence upon his disposition, his virtues, his manners, and his whole conduct through life. Purity and excellence were stamped upon every feature of his character. The truest wisdom was the constant companion of his learning. Pure and elevated in mind and heart, in taste, and principle, and feeling, he was not less beloved as a Christian gentleman, than admired as the learned and accomplished scholar. In all his walks of life, private and public, social, professional, and literary, he exhibited an example alike endearing and instructive, and diffused a powerful influence for the promotion of sound philosophy and literature, and in aid of true liberty, just laws, and pure religion, as well as of all the great and most valued institutions of our country. His life and virtues deserve a full record, and we are happy to find it said in a Boston paper, that "the life of this eminent man will be written by one who is abundantly able to accomplish so important a task." We close this hasty tribute of affection to the memory of a beloved and honored friend, by the following extract from a just and comprehensive obituary notice in yesterday's Register, from the pen of one who knew Mr. Pickering intimately, and is capable of appreciating all his excellence:

"Mr. Pickering improved the opportunity, furnished by his residence abroad, to make an extensive collection of rare and classical books. Our country has not produced a scholar more distinguished, at home and abroad, for varied and deep erudition, for classical learning, and especially for his successful investigations in philology. Soon after his return from Europe, he was chosen Professor of Languages at Harvard College, at the same time his friend, Mr. Bowditch, was chosen to fill the chair of Professor of Mathematics, which offices they both declined to accept. But, during his whole life, literature was his favorite pursuit, amid the severer toils of the legal profession. His enlightened principles, purity of character, and refined courteousness of manners, won universal esteem and respect, and the whole community now lament the extinction of one of our brighest luminaries."

[Salem Gazette.

We copy, sorrowfully, the following notice, of a classmate who had many friends and relations here who deeply feel his loss.

DEATH OF EDWARD CRUFT, JR.

In the circuit court, at St. Louis, Mo., J. B. Walker, Esq., announced the death of Edward Cruft, jr., Esq., one of the members of the St. Louis bar. Mr. Walker occupied the attention of the court for a few moments in an appropriate tribute to the private worth and professional character of the deceased, and moved the court that, as a proper testimonial of respect to his memory, this suggestion be entered upon its records, and that the court be adjourned until the next day at 11 o'clock.

Judge Krum responded to the remarks of Mr. Walker in strong terms of friendship for the deceased, and high respect for his private and professional character, and ordered that the proper testimonial be entered upon the record, and that the court be accordingly adjourned.

Immediately after the adjournment of the court, a meeting of the bar was held, and Edward Bates, Esq., was on motion, called to the chair, and D. N. Hall, Esq., appointed secretary. On motion, a committee, consisting of Messrs. J. B. Walker, Wilson Primm, Judge John M. Krum, Miron Leslie, John F. Darby, and John N. Shipley were appointed to present proper resolutions expressive of the sense of the bar upon the demise of Mr. Cruft. The committee, after a few moments, reported the following, which were unanimously adopted:—

Resolved, That we deeply lament the decease of our friend and associate, Edward Cruft, Jr., in whom were combined all the elements that elevate and adorn, as well in social as in professional life. We feel it due to the memory of the departed, that we, who were known to him best, should, now that he is dead, express that esteem and respect, which we ever bore him, while living.

Resolved, That we will accompany to their last resting place, the remains of our departed brother.

Resolved, That the secretary be directed to transmit a copy of the preceedings of this meeting to the family of the deceased.

On motion of B. A. Hill, it was

Resolved, That the proceedings of this meeting and the foregoing resolutions, be published in the papers of this city.

The meeting then adjourned.

D. N. Hall, *Secretary*.

The Unitarian Association of N. Y. The meeting of this Convention was held at "The Church of the Divine Unity" (Mr. Bellows') in N. Y. city on Monday evening. We abridge the following account from the N. Y. Express:

Mr. Zebedee Cook presided. After a prayer by Rev. Mr. Farley, Mr. Bellows said that they had met under favorable circumstances, to sympathize with each other, to take their stand among other denominations, and with them to keep anniversary week. This was the first time they had met under similar circumstances, and he trusted that there were many who would attend the meetings to be held throughout the week, and learn what their faith is.

Rev. Mr. Osgood of Providence, made some statements in regard to the rise and progress of Liberal Christianity.

Dr. Dewey asked if there is any requirement for membership of the Association. He was informed that a subscription of $5 per annum was required, and that there were 212 subscribers.—Dr. Dewey proposed that a paper should be drawn up, by which subscribers should pledge themselves to contribute certain sums, according to their means, yearly to the support of a newspaper, the College at Meadville, the building of Unitarian Churches and other purposes.

Rev. Mr. Farley, of Brooklyn thought that less of laudation would be proper on this occasion than had been indulged in on similar occasions in Bosron, as there were but eleven chhs. in this State. He thought that there was a good deal of latent Uuitarianism in this state and other parts of the country, and that it is only necessary to gain the eye and the ear of the people.

Rev. Mr. Wellington, of this City, and Mr. Conant from the West, addressed the Association. Mr. Conant spoke with great earnestness and related many facts illustrating the good effects of circulating books and tracts.

The meeting was afterwards addressed by Richard Warren, Esq., and Mr. Bellows in favor of establishing a paper in this city. Mr. Warren urged with great force the importance of securing the means for this purpose during the present week.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From Rev. Mr. Newell's Society in Cambridge,	$139 00
From Auxiliary Association in West Dedham,	6 00
From Auxiliary Association in Trenton, N. Y.,	3 00
From Auxiliary Association in Southboro',	1 00
From Auxiliary Association in Nantucket,	6 00
From Auxiliary Association in Fall River, balance,	9 00
From Auxiliary Association in Rev. Mr. Pike's Society, in Dorchester,	14 00
From Auxiliary Association in Needham,	10 00
From the "Society for the promotion of Christian Benevolence" in Sterling,	30 00
From the Unitarian Society in Sterling,	85 00
From the "Ladies Benevolent Society" in Rev. Mr. Caldwell's Society in Hampton Falls, F. H.,	10 00
From Individuals in same Society,	5 00
From Rev. Mr. Bulfinch's Society in Nashua,	70 00
From Auxiliary Association in Brookfield,	20 00
From the Sabbath School Scholars in Rev. Mr. Nichols' Society in Saco,	15 00
From the Auxiliary Association in Grafton,	11 00
From Rev. Mr. Pike's Society in Dorchester,	42 00
From Auxiliary Association in Rochester, N J.,	40 00
From Rev. Mr. Coolidge's Society in Boston,	100 00
From a Lady in Newport, R. I.,	1 00
From Rev. Mr. Leonard's Society in Dublin, N. H.,	50 00
From Unitarian Society in Wayland,	15 00
From Auxiliary Association in Kennebunk,	35 00
From Rev. Mr. Osgood's Society in Providence,	100 00

MINISTER'S COLLATION.

The Committee appointed last year to make arrangements for the continuance of this Christian festival, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination with his lady, to pass "Anniversary Week" in this city, and especially as a Committee of the laymen of Boston, would we invite you to be present at the Collation to be served in the large Hall over the Maine Railroad Depot in Haymarket Square on Tuesday the 26th inst., at 2 o'clock, P. M.

The Committee are directed by their brethren, to say, that they desire the privilege of extending the hospitalities of their homes to those clergymen and their ladies who intend to pass the whole or any part of Anniversary week in the city, and by application to the Secretary, Mr. Wm. D. Coolidge, No. 32 Pearl street, the necessary arrangements will be made. A member of the Committee will be in attendance at the store of Messrs. Crosby & Nichols, 118 Washington street, where the clergy will receive their tickets for the Collation.

Ebenezer Dale,	Wm. Thomas,
Calvin W. Clark,	Lewis G. Pray,
Jos. Eustis,	Jas. T. Hayward,
David Paige,	S. H. Barnes,
Wm. D. Coolidge, Secretary,	

An equal distribution of the tickets has been made, and they may be obtained on application to either of the gentlemen named above, also of

Benj. F. White,	R. W. Bayley,
J. G. Wetherell,	James Whiting,
Francis Alger, S. Boston,	Charles Arnold,
Geo. F. Williams,	J. L. Emmons.

Donations of Flowers to decorate the tables, from our friends in the neighborhood of the city will be most acceptable, and may be left at the Hall on the morning of the Festival.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

Latin School. The second annual meeting of the Association of the Alumni of the Latin School was held on Wendesday afternoon, in the large hall of the School house. Since the last meeting, this fine room has been appropriately ornamented by this Association, with excellent copies from antique busts of classical authors.

B. A. Gould, Esq., the President of the Association, was in the chair.

The Report of Mr. Dixwell, the Librarian, gave a gratifying statement of the additions made during the past year, to the Library. The number of volumes now in the Library is eight hundred and fifty. These are almost all of costly editions, and have been selected with the greatest care. The donation by Hon. Martin Brimmer, of 143 volumes of Lemaire's classics, and that by Joseph Coolidge, Esq., of Didot's edition of Greek Classics, now issuing from the Paris press, with the large purchases of the Association, and valuable gifts from other friends, nearly complete the collection of the classical authors. The purchases by the Association, of books illustrating these authors, either commentaries, or volumes of topographical, or historical, or other antiquarian research, have been made with care, and to so large an extent, that the classical scholar will probably find no collection in Boston which will so well assist him in his studies.

In the words of the report, these volumes "afford the means of study and research to the instructors and pupils, and all the alumni, and to the community of scholars in general, who by permission of the officers are allowed to resort to the library for consultation. Such a fund of classical information must be of vast value to the community, as a source from which silently will go out streams, to refresh the land, and cause perennial verdure."

The members of the Association had an opportunity to examine the Library, which is kept in a room adjoiuing the place of meeting. Valuable cabinets of minerals have been added by Mr. Tilden, and Mr. Alger, to the collections.

The directors have purchased also some very interesting casts, and other illustrations of ancient art and life.

The principal portion of the funds expended in these purposes was obtained from the liberality of eighteen gentlemen only, whose names, excepting in a single instance, are already known to the public. The donation by P. C. Brooks, Jr. Esq., of one hundred dollars to this fund was announced at the meeting after Mr. Dixwell's report was read, and gratefully acknowledged.

We cannot but hope, that the alumni of the school will maintain a fund which will prove so useful, and enable the Directors of the institution to increase the value of their collections.

A report read by Mr. E. E. Hale, showed the progress made in the preparation of a catalogue of the school, and in the collection of the details of its history. It was voted to publish a small edition of such part of the catalogue as is extant, from 1635 to the present time. The school is the oldest literary institution in British America, having sent probably some of the first scholars to Harvard College, which was incorporated eighteen months afterwards, and went into operation in 1638. Its catalogue, though now incomplete, contains, among masters and pupils, the names of some of the most distinguished men in the country. It has, probably, as large a number of alumni living, as any institution in the country.

The officers elected for the ensuing year were,

B. A. Gould, Esq., President.
Rev. Alex. Young, Vice President.
S. J. Bridge, Esq., Secretary and Treasurer.
E. S. Dixwell, Esq., Librarian.
Standing Committee. G. S. Hillard, C. K. Dillaway, J. T. Stevenson, Charles Sumner, Geo. E. Ellis.

It was announced that, before long, arrangements would be made for a festive entertainment among the Alumni.

We ought to mention that any person, who has been a member of the school, may join the Association, on payment of a fee of one dollar. Such contributions from all her children will largely add, in future, to the usefulness of this venerable institution.

[Advertiser.

Massachusetts Asylum for the Blind. From the fourteenth annual report of the Trustees of this Institution, we learn that the number of pupils is ninety-one. Twenty-two were received during the past year, and eleven were dismissed. The shop has nearly maintained itself for the last nine months, and furnished the means of livelihood to twenty-seven bliad persons. By the treasurer's account it appears that the expenditures for the year were $7473,96. The Institution has invested property amounting to $25,645,64. Dr. Howe's report concerning Laura Bridgman, shows conclusively her progress both in mental and moral culture, and also the skill and patience of her teachers.

The New West Wing of the Massachusetts General Hospital is now finished, and was open for inspection this week.

We copy the following article from a New York paper:

A prize of 50 guineas ($250) which was offered in Great Britain for the best essay upon a branch of Agricultural Chemistry, has been awarded to Mr. John Pitkin Norton, of Farmington, Conn., a son of John T. Norton, Esq.

The *Warsaw Courier* announces, by order of the Government that a "*Te Deum*," was to be chanted in the cathedral of that city, "*as a thanksgiving to God for having permitted the Poles to retain the happiness of living under the Russian domination!*" Alas! poor Poland!

Letters from St. Petersburg state that the Emperor of Russia intends to present his daughter, the Princess Olga, on her wedding day, with a diadem of precious stones, valued at 18,000,000 francs, or nearly four million dollars. The central diamond alone is valued at one million francs.

Protest against Slavery. A very just and able protest against American slavery has been sent forth to the world signed by 304 clergyman of the Universalist persuasion. It comprises, if we understand the matter, the strength of the denomination.

[Chronotype.

The Summer-house recently burned in Dr. Palfrey's grounds, at Cambridge, by some incendiary, was built of parts of the pulpit of the old meeting house at Medford, (Dr. Osgood's.) The great pulpit window, with its pilasters, was the back of the summer-house, and the sounding board the roof. The first sermon preached under that sounding-board was by George Whitefield, who officiated at the dedication of the church. [Boston Courier.

Yankee Enterprise. Among the passengers by the Columbiana, for Liverpool, are six boot and shoe makers, who are about to establish themselves in Manchester, England, to make "*pegged soles*" for John Bull. [Transcript.

The Methodist Conference, in Petersburg, Va., have elected the Rev. Wm. Capers, D. D., of South Carolina, and Rev. Robert Payne, of Tenn., Bishops of the Methodist Episcopal Church South.

A heavy and successful Swindle. About noon yesterday, H. H. Dexter, who has lately been doing business in this city as a broker, bought a draft on London for £750, at the Shoe and Leather Dealers' Bank, and paid for it by giving his check for $3600 on the Hamilton Bank, where, it was soon afterwards ascertained, he had no funds. In the mean time Dexter carried the draft to Gilbert & Sons, and borrowed $3000 on it. The officers of the bank lost no time in looking for Mr. Dexter at his house, but he was not to be found there. At 5 o'clock, his wife took the Providence cars, and it is supposed Dexter went in the 1 o'clock train, and proceeded to Stonington in the accommodation train. If he took the Stonington boat last evening, he enjoyed the company of officer Kellenger, the mail guard, who has been furnished with the necessary papers to have him arrested in New York, as a fugitive from Justice. [Post.

Skaneateles Community. The last Skaneateles Democrat says, this body, as a Community, has ceased to exist. Mr. Collins, who stood at the head of the Community so long, retires, and Samuel Seliers, a gentleman who has been with them, we believe, from the beginning, assumes the liabilities of the Community and receives all the property belonging to it. Mr. S. is a plain, practical man, was educated a farmer, and no doubt will make a profitable establishment of it.

The intention of the corporation of Harvard College to erect a new house for the President, having become known to the Hon. P. C. Brooks, that gentleman, with great liberality, sent his check for ten thousand dollars to the college treasurer, to be expended in aid of that object, whenever the present President should wish a new house to be built. [Courier.

☞ Temperance—Sunday Evening. J. B. Gough and F. W. Kellog will advocate the cause of Total Abstinence, at the Tremont Temple, at 7½ o'clock. Admission 12½ cents, for the benefit of Mr Kellog.

COLD WATER ARMY!

SAVE THE CHILDREN FROM DRUNKENNESS.

They will be addressed on Saturday, the 16th, at 2½ P. M. as above. Girls in the Galleries.

M. GRANT, Pres. B. T. A. Soc'y.
F. R. Woodward, Sec'y. my16

☞ The Worcester Association will meet at the house of Rev Mr Sears in Lancaster, on Tuesday, May 19th, at 5 o'clock, P. M.
my16 H. WITHINGTON, Sec'y.

☞ Teacher's Social Union. There will be a meeting of the Union on Monday evening next, May 18th, at the Chapel of the Church of the Savior, (in Bedford street,) at 7½ o'clock.

Question,—What is the comparative increase of virtue and vice among the young at the present day; and what are the corresponding duties of Sabbath School Teachers?

my16 THOMAS GAFFIELD, Sec'y.

☞ Mass. Cong. Char. Society, for the relief of the widows and female children of deceased Ministers.

If any alteration has occurred in the condition of those widows or orphans who received aid from this Society the past year, or if any new case has occurred requiring the attention of the Society, it is requested that information thereof may be given to the subscriber on or before Wednesday, the 19th inst. In new cases, the age of the widow, the number, sex, age and circumstances of her children, a fair estimate of her property, and income, her ability to help herself, the connexions who are bound to afford her aid, and the aid received, must all be stated. No widow can receive assistance from the society whose husband, at the time of his decease, was not a settled minister in this Commonwealth, and was not originally settled for at least the term of five years.

CHAS. LOWELL,
my16 Ch'n. of Com. of Mass. Con. Ch. Soc'y.

MARRIAGES

In this city, 7th inst, by Rev Mr Barnard, Dr James M. Phipps to Miss Susan Willard.

In Lowell, 30th ult, by Rev M. A. H. Niles, Mr Edward Hutchins to Miss Abby W. Lincoln.

In Bridgewater, 30th ult, by Rev S. Raymond, Mr Otis Bullard of Boston, to Miss Sophia Raymond of B.

In Stoughton, May 10, by Rev. Mr. Ballou, Mr. Ira Beals of Randolph, Mass., to Miss Susan Worcester.

In Athol, 13th inst, by Rev Mr Wellington of Templeton, Rev Crawford Nightingale of Cabotville, (Springfield,) to Miss Mary H., daughter of Dr William H. Williams of A.

DEATHS.

In Milton, Helen M. Tripp, 12 yrs.

In Hingham, 5th inst, Henry Thaxter, Esq, 55, collector of that port.

In Portsmouth, NH, 4th inst, Andrew Haliburton, Esq., 75, for many years Cashier of the Portsmouth Bank.

At Oneida Castle, 29th ult, Timothy Albert, son of Hon Timothy Jenkins, 1 yr and 19 days.

"Sure to the mansions of the blest,
When infant innocence ascends,
Some angel brighter than the rest
The spotless spirit's flight attends.

No passion fierce, no low desire
Has quenched the radiance of the flame,
Back to its God the living fire
Returns, unsullied as it came."

In Benguela, Africa, 7th of February, on board brig Petapsco, Capt Timothy O. Cushing, of Roxbury, 42, son of the late Col Thomas Cushing of Salem.

On the passage from New Orleans to Boston, Mr Augustus Keating of this city, 32.

New York Institute, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.

In the Female Department, in addition to elementry studies, instruction will be given in those branches usually taught in the higher instructions for female education, including Vocal and Instrumental Music, Drawing, Painting in Water and Oil colors, and Mezzotinto, and and various other ornamental branches.

The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

For further information, apply to either of the associate Principals, at the Institute, as above.

E. H. JENNY, A. M.
J. BLACKMER, A. M.

New York, May, 1846.

Sabbath School Manuals. *James Munroe & Co.* furnish the following Manuals for the use of Unitarian Sabbath Schools, by the dozen or single copy. Also, copies furnished for examination.

Scripture Truths, in Questions and Answers.
Catechism of Natural Theology, by Rev Dr Nichols.
Hints for Sabbath School Teachers, by Rev T. B. Fox.
Ministry of Christ, new edition, by Rev T. B. Fox.
Allen's Questions, parts 1, 2, 3 and 4.
Bible Biography.
Walker's Service Book.
Child's Duties and Devotions, by Rev J. Farr.
Sunday School Guide, by Rev A. B. Muzzey.
Livermore's Commentary on the Gospels.
Worcester Association Catechism.
Channing's Catechism.
Sketch of the Reformation, by Rev T. B. Fox.
Livermore's Commentary on Acts.
Peabody's First Book for Sunday Schools.
Fox's Questions to Ministry of Christ.
Prayers for Children and Young Persons, &c. &c.
Together with a very large assortment of approved Juveniles for Sabbath School Libraries, for sale at low prices at 134 Washington, opposite School street.

my16 tf

Prayer Books. 1. A Family Prayer Book, and Private Manual, to which are added Forms for Religious Societies and Schools, 12th edition, 1 vol 12 mo, in cloth or morocco.

2. Forms of Morning and Evening Prayer; composed for the use of Families, by Jonathan Farr, 2d ed, 16mo, cloth.

3. Domestic Worship, by W. H. Furness, 2d edition, 12mo, cloth.

4. The Christian in his Closet, or Prayers for Individuals, adapted to the various ages, conditions and circumstances of Life, by Charles Brooks, 1 vol 12mo.

5. Social Services for Families and Sunday Schools, with a collection of Hymns for Social and Privates use, by F. W. P. Greenwood.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School st. my16

Depository for Sabbath School Books. *Crosby & Nichols*, No 118 Washington street, would inform those about making additions to their Sabbath School Libraries, that they have now on hand an unusually large variety of suitable books, many of which have been published since the last 'Anniversary Week.' Those in want are requested to examine our collection.

Books will at at any time be sent for examination and any found not to be satisfactory may be returned.

☞ Several new Manuals for the use of our Schools have just been published by us, copies of which will be furnished to any who may wish for them. 3wis my16

Martyria—English Edition—Price 75 cts. A few copies of the English edition of 'Martyria, a Legend, wherein are contained Homilies, Conversations and Incidents of the reign of Edward VI. Written by William Mountford, Clerk. One vol 16mo.

For sale by JAMES MUNROE & CO., Importers of English Books, 134 Washington, opposite School street. 3t my16

Abdominal Supporters. New England Truss Manufactory, Boston, Mass. *Jas. Frederick Foster* continues to manufacture all the various approved Trusses, at his Old Stand, No 305 (opposite No 264) Washington street, entrance in Temple Avenue.

Also—Abdominal Supporters, for Prolapsus Uteri—Trusses for Prolapsus Ani—Suspensory Bags, Knee Caps, Back Boards, Steel Shoes for deformed feet—Trusses repaired at one hour's notice, and made to answer oftentimes as well as new.—The subscriber having worn a Truss himself 25 years, and fitted so many for the last 10 years, feels confident in being able to suit all cases that may come to him.

Dr Fletcher's Truss, and Marsh's Truss, Dr Hull's Truss, and Thompson's Ratchet Truss, and the Shakers' Rocking Trusses, may be had at this establishment.—Whispering Tubes and Ear Trumpets, that will enable a person io converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited upon by his wife, Mrs Caroline D. Foster, who has had ten years experience in the business.

JAMES FREDERICK FOSTER.

my16 6m

New Ipswich Academy. The Summer Term of this Institution will commence on Wednesday, May 27, and end August 11.

Miss S. F. Kittredge will remain Assistant Teacher.

Tuition, Board and Music, are as heretofore. Drawing and Painting, on usual terms.

E. A. LAWRENCE, Principal.

New Ipswich, N. H., April 21, 1846. 3wis my2

New Books for Sunday Schools—Stories for Sunday Afternoons, by Fanny Crompton.

Stories and Poems, by Caroline Gilman.
Wonderful Stories from the Danish, translated by Mary Howitt.
James Talbot.
The Heiress, by T. S. Arthur.
Fisherman's Boat, &c.
Shawmut, or the site of Boston.
Uncle Toby's Tales.
Young Peter's Tour Around the World.
Rosa of Linden Castle, &c., with many others.
Received and for sale by JAMES MUNROE & CO. 134 Washington street. 3t my16

Anniversary Week. Clergymen visiting the city during 'Anniversary Week,' are respectfully informed that a room, in the rear of our store, is fitted up for their accommodation, which they are invited to visit at pleasure during their stay.

The Annual Card of the Meetings during the Week, will be ready for any who desire it.

☞ Clergymen will receive tickets to the Collation, for themselves and their ladies, at our store, as usual.

CROSBY & NICHOLS,
my16 2wis 118 Washington st.

Pastor's Friend, by Rev Dr Flint.—A Present from a Pastor to his Young Parishioners, urging upon them an early and earnest attention to religion. Its readers will be profited by its elevated standard of morality, its ease and frequent beauty of style and its just discrimination between the designed use and the forbidden abuse of the faculties and affections of our nature." * * * While it is sober it is just." [Ch. Examiner.

Published by CROSBY & NICHOLS, 118 Washington st. is3t my16

Ware's Hints, 25 Cents. The balance of the edition of "Hints on Extemporaneous Preaching, third edition, in one vol 18mo, boards, will be sold for 25 cents each, by James Munroe & Co., 134 Washington, opposite School street. 3t my16

Beauties of Channing. Will shortly be published, "Beauties of Channing," with a brief Memoir of his Life, by William Mountford. In one volume. By James Munroe & Co., 134 Washington, opposite School street. tf my16

Lays of the Gospel, adapted to Sunday Schools. Published and for sale by *Jas. Munroe & Co.*, Lays of the Gospel, by Rev S. G. Bulfinch; with Suggestions by the author for the use of the work in Sunday Schools and Bible Classes,—with specimens of Questions for examination, and accompanying Prayers.

The following are among the notices which have appeared of this work:—

"This is one of the sweetest volumes of sacred poetry that has appeared from the American press—such a volume as a devout mind will read with delight and profit. The pieces, more than a hundred in number, illustrate in harmonious verse, as many passages from the Gospels, and their perusal will add a new charm to the study of the Savior's life and character." [Transcript.

"We know no better service which a poet can render to a community and to the world, than to link the beautiful narratives and the sacred scenes, and the holy lessons of Scripture to the melody of verse. A mind filled with such poetical illustrations is furnished with the best food for many lonely, and for all serious hours. Mr. Bulfinch, in his beautiful volume, has given to us a hundred lyrical compositions, illustrative of the narratives in the Gospels. A few of the pieces have been published before, in a somewhat different form. The volume almost amounts to a poetical commentary on a Harmony of the Four Gospels, and embraces every incident and parable and discourse of the Savior's ministry.—There is sufficient variety in the metrical construction of the pieces, to relieve the mind, and to help the memory. This precious volume cannot fail to win favor, and to receive a wide circulation. There must be many who can appreciate it, and the privilege of learning the pieces it contains ought to be made a reward and a pleasure in our Sunday Schools." [Christian Register.

☞ Ministers and Superintendents, desirous of examining this book, will be furnished with copies on application to the publishers, No 134 Washington, opposite School street. my9

Gould, Kendall & Lincoln have published "The Missionary Enterprise," a collection of Discourses on Christian Missions by American authors, edited by Rev Baron Stow. 1is my9

Channing's Works, for $3,00. The Works of W. E. Channing, D.D., complete in 6 vols; price $3, bound in cloth.

Fresh supply just received by CROSBY & NICHOLS, 118 Washington street. is4tostf my9

Christian Examiner and Disciple.—Just received, one set of the Christian Disciple and Christian Examiner, complete to the present time. It will be sold low. CROSBY & NICHOLS,
my9 is4t 118 Washington st.

Selections from Channing. In Press. Thoughts selected from the Writings of Rev Dr Channing, by a Clergyman, in press and will shortly be published by CROSBY & NICHOLS, 118 Washington street. is3t my9

THE COURT OF DEATH.

This great painting, by REMBRANDT PEALE, is now open for exhibition from 2 to 9½ o'clock, P. M., at Amory Hall, 325 Washington street. The Painting is 24 feet long by 13 wide, containing 23 figures of the size of life. It is a sermon upon life and death, conveying a moral lesson which cannot but be understood and felt by the beholder.

☞ Season Tickets, 50 cents. Single Tickets, 25 cents. istf my9

BOOK, CARD AND JOB PRINTING!

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Burnap's Expository Lectures. Lately published, Expository Lectures on the Principal Passages of the Scriptures which relate to the doctrine of the Trinity, by George W. Burnap, Pastor of the First Independent Church in Baltimore; 1 vol 12mo.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. my2

The Christian Life. Endeavors after the Christian Life, a volume of Discourses by James Martineau, 1 vol 12mo.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School street. my2

The Christian Examiner and Religious Miscellany, No CXXXV, for May 1846.

Art. I. Cogneral's Sermons.
II. Vestiges of Creation and Sequel:
III. Arguments for Immortality.
IV. Fundamental Laws

POETRY.

For the Register.

HOW LONG?

'Tis all a great show,
The world that we're in,
None can tell when 'twas finished,
None saw it begin;
Men wander and gaze through
Its courts and its halls,
Like children whose love is
The picture hung walls.

There are flowers in the meadow,
There are clouds in the sky,
Songs pour from the woodland,
The waters glide by;
Too many, too many,
For eye, or for ear,
The sights that we see
And the sounds that we hear.

A weight as of slumber
Comes down on the mind,
So swift is life's train
To it's objects we're blind;
I myself am but one
In the fleet-gliding show,
Like others I walk,
But know not where I go.

One saint to another
I heard say "How long?"
I listened but nought more
I heard of his song;
The shadows are walking
Through city and plain,
How long shall the night
And its shadows remain!

How long and shall shine
In this glimmer of things
The light of which prophets
In prophecy sings;
And the gates of that city
Be open, whose sun
No more to the west
In its circuit shall run?

JONES VERY.

A HYMN.

The wearied dove now trembling flies,
And seeks its tranquil home—
For clouds and tempests veil the skies,
And she is sad and lone.
So plumes her wings, my wearied soul,
So mounts the spirit dove;
And sighs to reach the happy goal,
Where dwells her God, her love.

Come then, dear Lord, thy grace impart;
Come guide my spirit home—
For wearied is this trembling heart,
No more it seeks to roam;
No joy like thine my spirit knows,
Dear Lord, then smile on me—
And grant my wearied soul repose
With angels and with thee.

[Catholic Herald.

MISCELLANEOUS.

LAURA BRIDGMAN.

Dr. Howe, in his last annual report continues his account of this interesting girl.

"Her mind has developed itself during the last year in a remarkable manner, as will be seen in the specimens of her writing and conversation. It is very fortunate that I was able to obtain as a successor to Miss Swift, her former able and excellent teacher; a young lady fully equal to the difficult task of conducting her education. Indeed, to Miss Swift and Miss Wight belong, far more than to any other persons, the pure satisfaction of having been instrumental in the beautiful development of Laura's character.

There have been a few moments during the year, when either from the developing tendency to independent individualism above alluded to or from a constitutional irritability, or both, Laura has manifested a spirit which threatened violent explosions of temper. I am certain, that, if at such times she had been treated with the slightest sternness, or even with coldness and indifference, the effect would have been most unfavorable. But her teacher, never for a moment losing her temper, never ceasing to manifest the tenderest interest in her pupil, yet not *obtruding it upon her*, or making it the pretext for overruling her will, has succeeded in making Laura *judge* and *condemn herself*; so that, without being accused, she has perceived her fault, and, without being punished, she has come out of the trial stronger and better than before. This I hold to be a rare attainment in the art of teaching—it is more—it is the best kind of moral training.

It will be seen by the extracts which will follow, that Laura has acquired much greater facility and copiousness of expression than before; nevertheless, a great portion of the year has been spent in teaching her the use of language.

One day she was speaking about something which recalled the past, and asked, "Why was I not always so good?" Not receiving an immediate answer, she added, "People cannot always do right as one man did who lived many years ago. Doctor says nobody ever does right always, as Jesus Christ did." Her teacher told her that we must always try to do perfectly right, and then we should grow better and better. She then asked, "If we are perfect, shall we be like God?"

The following extract from her teacher's journal will show how minutely her little faults are noted and how they are treated.

"*Sunday, Nov. 10th.* Laura went to church with me in the morning. In the afternoon, I left Jane Damon with her, with permission to stay a short time. When I returned, Laura did not welcome me as usual, and made some objection to a walk which I proposed; but she was soon ready for it. I learned from Jane, that Laura had done something that she (Jane) had promised not to tell me. I asked Laura why she was not willing that I should know every thing that she did while I was away. She said, "I was afraid you would reprove me." I asked her if I ever spoke unkindly to her when she had done wrong. "No," replied she, very emphatically, "you never blame me. Why did I pull the wire?" I answered, that I thought curiosity and playfulness made her do it: that it was not wrong to be curious and playful; but that it was wrong to try to conceal from me when she thought she had done mischief. "I did not know it was to conceal," said she. I told her that it was best for me to know what she did and thought, that I might be able to advise her. "I knew it was wrong to pull the wire." Jane had told me also that Laura was unwilling that she should leave her, and made several very unpleasant noises.—I alluded to this when talking with Laura, and she said, "I was not impatient." "But," said I, "Jane said you made some bad noises." "I did n—,' she began to say, hesitatingly; when I said, "did you not make noises?" and she replied, "I believe I did not refrain from making bad noises."

"I was now obliged to leave her for a short time. When I came back, she was not inclined to say much, and seemed trying to force a smile. By this time, the headache which had followed me all day became quite severe, and I left her again for a while to her reflections. It is the first time that she has attempted to deceive me. She was afraid perhaps that she had done some injury to something. She could have no fear that I should speak severely to her, for I never blame her in the least. Generally, when she is saying or doing any little thing that I disapprove I simply stop it at the time and afterwards speak of the thing abstractly. She will apply my remarks to herself and to the circumstance, but without any unpleasant excitement of feeling, and she remembers them a long time.

"Many times she has said, "I cannot be perfectly good, as Jesus Christ was." I have told her that every one should try to be perfectly good and never be willing to do wrong even in a little thing,—explained to her that perhaps it was a desire to *appear* perfectly good which prompted her to conceal that which she was afraid was wrong.

"When I spoke to her again, she said, "I was praying to God, and told him that I had been so wrong, and I asked him to forgive me and send me better thoughts. I told him my motives were bad to conceal from you, and to tell you that I did not make impatient noises." She then put her hand on my hot head and asked what made it worse. I answered, "Sad thoughts." She said, "I am sorry you were detained from being happy by a sad circumstance. I have told God that I will not do so wrong again."

Here is another extract illustrative of the same thing:

"*Oct. 24th.* At eight o'clock to-day Laura came to me and said, "Doctor wants you to teach me about motives; what are motives?"

"After giving her the meaning of the word, I referred her to a story that I read to her last evening; it was of a benevolent, kind-hearted, little boy, who expended his money in purchasing little comforts for those who needed them, making it his happiness to do good to the poor and unfortunate. She was very much interested in talking of the character of the boy, and of his sister and mother. "It was a good motive for George to give nice things to poor people.—Doctor had a good motive to give us this nice large room to be so warm and comfortable; he is very benevolent. But Jesus Christ was the most benevolent; we cannot be benevolent as he was. I cannot be benevolent and do kind things to crazy people, and blind and deaf people, and cure them. God is very benevolent, he does so many things to make people happy." I then tried to show her how she might be truly benevolent in little things, every day. "I give away many things," said she. I convinced her that it was not always a proof of benevolence to give things away. During the whole lesson she was very serious and thoughtful, pressing my fingers closely, so that no letter should escape her.

"*Friday, Oct. 25th.* Laura seemed to me very rude and boisterous, and not easily restrained as usual. It was very discouraging to me, and I gave myself up to sad thoughts. Laura soon perceived it, and asked why. I told her she did not try so much as I wished, to grow still and gentle though we had talked so much about it. She sat still some time and then said, "I love Mrs. Smith best, she is so gentle." This was evidently said to trouble me, and did not relieve me any. This is one of the very few instances when there seemed to be unkindness in the child's heart.

"But she soon repented. After dinner she was up stairs, and was good for some time; when at last she came down and found me, she said she had a nice present for me to make me more happy, and that she would try more to improve. She said this very sadly. I took her present and exerted myself to appear as cheerful as usual.

"The present she brought was a pincushion, one of her choicest treasures.

"Lessons as usual. Talking with Laura about being kind and benevolent. She began to give me a long account of little kind things that she had done. After a time, I told her that sometimes people did kind things that their friends might praise them and think they were kind and benevolent.

"We talked of it some time, Laura's face growing more and more red, yet half smiling.—I could see she was applying the remark to herself, as indeed she does every thing that she hears of this kind. "Why do I like to be praised!" she soon asked. I told her that every one did, and that it was right for us to like to have our friends love us, and praise us too, if we are good. Supposed the case of two little children, one of whom was very kind to his sisters that his mother might call him good, and the other did the same because he was glad to see all happy, &c. Asked her which she thought was the best child. She hesitated a moment, and replied,—The boy who wanted to see the other children happy."

There may be better ways of correcting such faults in children, but there are, certainly, worse ones in frequent use. Punishment of the common kind, even that of rebuke, might have driven Laura into a habit of deceit which would lead to duplicity, and which could hadly be cured except by herself after her conscience had become active and strong. But it will be seen that this very habit prevents the growth of conscience and too often dwarfs it forever.

I do not believe that Laura Bridgman is so happily organized as many other children; I think she has some constitutional disturbing forces which do not affect others. Nevertheless, I am confident that for many years she has never varied from the truth, nor swerved from the right, unless under the influence of what were, to her, strong temptations. That such temptations were not kept from her is my fault, or the fault of those circumstances which keep us all so far from perfection.

Let it not be supposed that the foregoing instances of unamiable conduct are given as specimens of Laura's general conduct; so far from it, they are very uncommon exceptions to her usual kind and conscientious deportment. I give them for two reasons; because I would faithfully describe what so many are interested to see in all its lights, and because the lesson may be useful to others.

It is a curious case, this of Laura's. A poor blind and deaf girl, of humble history and humbler hopes,—unconscious of being the object of special regard, and yet every act and word carefully noted down, and more eagerly looked for by thousands in various parts of the world than those of purple-born princesses! And yet it may not be a solitary case. It may be that each one of us is watched over with tender interest by guardian spirits;—that "all our faults are observed, conned and scanned by rote and set in a note-book," not perhaps, "to be cast in our teeth," but to serve the great purposes of truth and good.

Could Laura be suddenly restored to her senses, and clothed with our faculties and intellect, which so far transcend hers, she would stand amazed to find herself the centre of so much observation; she would look fearfully and anxiously back to recall all her past thoughts and deeds, and perhaps painfully repent that some of them had not been better. So it may be with us when the clog of the flesh shall be removed from those faculties and powers that so far transcend those of the body. We may find that what we whispered in secret was heard through the universe,—what we did in the darkness was seen as at noon day. But it is better for her and for us that it should be as it is; that we should shun the wrong, not because others may punish us, and do the right, not because others may reward us, but because the one is good and the other is bad.

Laura has often amused herself during the past year by little exercises in composition.—The following story written during the absence of her teacher, will serve as a specimen of her use of language. The last sentence, though not grammatical, may be considered as the moral, and a very good moral, of the whole.

"THE GOODNATURED GIRL.—

"Lucy was merely nine years old She had excellent parents She always did with alacrity what her mother requested her do She told Lucy when it was time for her to go school; so Lucy ran and put on her bonnet and shawl, and then she went back to her mama She offered Lucy a basket containing some pie and cake for luncheon. And Lucy went precisely at schooltime and when she got to the house she took her own seat and began to study diligently with all the children And she always conformed to her teacher's wishes—In recess she took luncheon out of her basket but she gave some of it to her mates—Lucy had some books with pictures and slate in her desk—

"When she went home she found that dinner was all ready—Afterwards her mother took her to take tea with her friends. Lucy was much delighted to play with her little cousins Lucy and Helen; and they let her see their playthings. After tea Lucy was sorry to depart; and when she went to bed she thought she had made it pleasantly to all her friends with little joyful heart."

Laura keeps a sort of diary, in which she writes with her own hand an account of what passes every day. It is generally a bald narration of the facts; but an extract will give an idea of her daily routine of study. The diary is generally very legibly written.

Her store of knowledge has been very much increased during the last year. It will be seen, too, that she has improved in the use of language; and when it is considered that other deaf mutes have as great advantages over her as we have over them, if not greater, her style will bear comparison with theirs.

She has become somewhat more thoughtful and sedate than formerly, though she is generally very cheerful, and sometimes displays a childish humor that shows her age is to be measured by the degree of her mental development, rather than by the number of years that she has lived.

She has extended the circle of her acquaintance, and has endeared herself to many persons who have learned to converse with her. It is the earnest hope of all that her life may be prolonged, and that we may be enabled to do our duty to her and to ourselves by making it as happy and as useful as possible. S. G. HOWE."

HOW TO CORRECT A HUSBAND'S FAULTS.

BY FANNY GRAY.

"Now, just look at you, Mr. Jones! I declare! it gives me a chill to see you go to a drawer. What do you want! Tell me, and I will get it."

Mrs. Jones springs to the side of her husband, who has gone to the bureau for something, and pushes him away.

"There now! Just look at the hurra's nest you have made. What do you want, Mr. Jones."

The husband throws an angry look upon his wife; mutters something that she cannot understand, and then turns away and leaves the room.

"It is too bad!" scolds Mrs. Jones to herself, commencing the work of restoring to order the drawer that her husband has thrown all topsy tursy. "I never saw such a man! He has no kind of order about him; and then, if I speak a word, he goes off in a huff. But I won't have my things for ever in confusion."

In the mean time, Mr. Jones, in a pet, leaves the house, and goes to his store without the clean pocket handkerchief, for which he had been in search. Half of the afternoon passes before he gets over his ill-humor, and then he does not feel happy. Mrs. Jones is by no means comfortable in mind. She is really sorry that she spoke so roughly, although she does not acknowledge, even to herself, that she has done wrong, for, every now and then, she utters half aloud, some censure against the careless habits of her husband, habits that were really annoying and inexcusable. They had been married five years, and all that time Mrs. Jones had complained, but to no good purpose. Sometimes the husband would get angry, and sometimes he would laugh at his wife, but he made no effort to reform himself.

"Mr. Jones, why will you do so?" said Mrs. Jones on the evening of the same day. "You are the most trying man alive."

"Pity you hadn't a chance to try another," retorted Mr. Jones, sarcastically.

The offence given, was a careless overturning of Mrs. Jones' work-basket, and the scattering of needles, cottons, scissors, wax, and a dozen little et ceteras about the floor.

The reply of Mr. Jones hurt his wife. It seemed unkind. He had brought home a new book, which he intended reading, but the face of Mrs. Jones looked so grave after the overturning of the work-basket, that he felt no disposition to read to her, but contented himself by enjoying the book himself.

It must be said that Mr. Jones was a very trying man indeed, as his wife had alleged. He could open closets and drawers as handy as any one, but the thought of shutting either never entered his mind. The frequent reproofs of his wife, such as—"Had you any doors in the house where you were raised?" or, "Please to shut that drawer, will you, Mr. Jones?" or, "You are the most disorderly man in existence;" or, "You are enough to try the patience of a saint, Mr. Jones," produced no effect. In fact, Mr. Jones seemed to grow worse and worse every day, instead of better.

The natural habits of order and regularity which his wife possessed, were not respected in the least degree. He drew off his boots in the parlor, and left them in the middle of the floor, put his hat upon the piano, instead of hanging it on the rack in the passage—tumbled her drawers whenever he went to them—left his shaving apparatus on the dressing table or bureau, splashed the water about, and in spite of all that could be said to him, would neglect to take the soap out of the basin—spattered every thing around him with blacking when he brushed his boots—and did a hundred other careless things, that gave his wife a world of trouble, annoyed her sorely, and kept her scolding at him nearly all the time. This scolding worried him a good deal, but it never for a moment made him think seriously about his reforming his bad habits.

One day he came home to dinner. It was a hot day. He went into the chamber where his wife was sitting, and threw himself into a large rocking chair, took off his hat, and tossed it over upon the bed right into the midst of half a dozen lace collars newly done up, and kicked off his boots with such energy, that one of them landed upon the bureau, and the other in the clothes' basket, soiling a white dress just from the ironing table. Poor Mrs. Jones was greviously tried. The husband expected a storm, but no storm broke.

He looked at his wife, as she lifted his hat from the bed and put it upon the mantel piece, and took his boots and put them in a closet from which she brought out his slippers, and placed them beside him, but did not understand the expression of her face, exactly, nor feel comfortable about it. Mrs. Jones did not seem angry, but hurt. After she had handed him his slippers she took the soiled dress from the clothes' basket, over which she had spent nearly an hour at the ironing table, and attempted to remove the dirt the boot had left upon it. But she tried in vain. The pure white muslin was hopelessly soiled, and would have to go into the wash-tub before it would be again fit to wear.

"If you knew, Henry," she said, in a voice that touched her husband's feelings, as she laid aside the dress, "how much trouble you give me sometimes, I am sure you would be more particular."

"Do I really give you much trouble, Jane?" Mr. Jones asked, as if a new idea had broken in upon his mind; "I am sure I am sorry for it."

"Indeed you do. If you would only be more thoughtful, you would save me a great deal of trouble. I shall have to wash out this dress myself, now, for the washerwoman is gone, and I can't trust Sally with it. I spent nearly half an hour in ironing it to-day, hot as it is."

"I am very sorry, indeed, Jane. It was a careless trick in me, I must confess, and if you will forgive me, I will promise not to offend ngain."

All this was new. Both Mr. and Mrs. Jones felt surprised at themselves and each other. He had offended, and she did not get angry, she had been annoyed, and he was really sorry for what he had done. Light broke into both their minds, and both made an instant resolution to be more careful in future of their words and actions towards each other, and they were more careful. When Mr. Jones offended, as he still too often did, his wife checked the instant impulse she felt to upbraid him. He perceived this, and appreciating her self-denial, compelled himself, in consequence, to be more orderly in his habits. A few years wrought so great a change in Mr. Jones that to use a hyperbole, he hardly knew himself. He could shut a closet door as well as open it, could get a handerchief or any thing else from a drawer, without turning it upside down, could hang his hat upon the rack, and put his boots away when he took them off. In fact could be as orderly as any one, and without feeling that it involved any great self-denial to do so.

"More school houses or more jails," is the cry of the Albany Knickerbocker. A very rational cry it is, for where school houses are lacking, jails are much needed. This shows that crimes are diseases which can be cured by the culture of the moral faculties.

STORIES FOR CHILDREN.

ABOUT GIVING UP.

Nothing pleases us more than to notice among brothers and sisters a spirit of concession, or "giving up," as it is called in familiar language. Many persons, old, as well as young, seem to think it mean and cowardly to give up to another when there is any difference between them.—Here is the origin of duels. Men will come together to see who shall shoot his fellow-man, because they say it would be a stain upon their honor to let an injury go unrevenged, and because they are too proud to confess that they have done wrong. How foolish, and how contrary to the spirit of the Bible, which teaches us to forgive as we would be forgiven. We have in our library a pretty story translated from the German, about a brother and sister who learned to give up, and we present it entire to our readers, hoping that they will go and do likewise:

Robert and Emily quarrelled with each other sometimes, because both would have their own way, and neither would give up; and so they had bad times, for nobody can be happy who does not live in peace.

Their mother had often spoken to them about their quarrels, and told them that "the wisest always gave up."

Now it happened that once Robert wanted to play ball, but Emily wanted to dress her dear Fanny, her pretty doll, which was almost as large as herself, and would open and shut its eyes if you only pulled a wire under its clothes. She said Fanny had been invited to a party, and must have on her best clothes.

But Robert thought he could not possibly give up playing ball; so he said, "Oh, Fanny needn't go out to-day, she may stay at home and sleep in her cradle." "You think so," said Emily, 'but I think Fanny is not invited out every day, and she ought not to stay at home. So you must help me dress her."

"I won't," said Robert, fretfully.

"And I won't,"—play ball, Emily was going to say, but she remembered what her mother had said, and she put Fanny down, half-dressed in the cradle, and said, pleasantly, "He is wisest who gives up; come Robert, I will play ball with you, because you want me to."

"That's my own dear Emily!" said Robert, happy, and half ashamed too. And they played ball, and did not quarrel all that day.

The next morning Emily wanted to plant flowers in her little garden, for it had rained the night before, and she knew it was the best time to plant flowers; but Robert wanted to make his little dog Hero swim in the pond, and to have Emily look on and see him; for when he had to see his dog play alone, it was not half so pleasant as when Emily stood by to laugh at their frolics.

"No," said Emily, "you must let Hero swim alone to-day, for if I don't plant these pretty flowers which the gardener has given me, they will all dry up."

"And I will help you, dear sister," said Rob't, "Hero can swim to-morrow afternoon, after our lessons. You played with me yesterday altho' you wanted to dress Fanny for company: and to-day I will give up to you, for I won't be selfish, and make you give up to me all the time." So he helped Emily, as heartily as if that were the thing he wished most to do; and Hero had no bath that morning.

Now the children had learned the pleasure of giving up to each other, and there were of course, no more quarrels between them.

[Youth's Cabinet.

REMARKABLE SCIENTIFIC DISCOVERY.

We copy from the Chronotype the following account, prepared by a gentleman who is fully versed in such subjects, of Professor Michael Faraday's *second* great discovery of the present Winter. It will be perceived that this involves an entirely new series of principles from those suggested by the discovery of the magnetism of a polarized ray of light, announced some months since by this distinguished philosopher:

Faraday's Second Discovery. In the beginning of the Winter, Faraday announced the discovery of a reaction between light and electricity, which created a profound sensation in the scientific world, and was published far and wide in the newspapers. He has made, however, a second discovery, almost equally important, which has escaped the public eye, and of which I shall endeavor to give you an account. It is generally known that Magnetism has been supposed to be confined to two or three substances, of which iron is the principal, and nickel and cobalt inferiors. Faraday has now discovered that when needles formed of different substances are delicately suspended between the poles of a powerful electro-magnet, one class of bodies arrange themselves in conformity with those poles—that is, in a line with them, while a still larger class arrange themselves at right angles with a line connecting the poles. Faraday has therefore discovered a kind of magnetism pervading bodies precisely opposite to that formerly known. It is a new property of matter, which will be of immense importance in solving some of the problems of science. Faraday calls the bodies which arrange themselves like iron, conformably to the poles of a magnet, magnetics; and those which arrange themselves at right angles, diamagnetics. Among the former are *iron, nickel, cobalt, manganese, chromium, cerium, titanium, palladium, platinum, and osmium.* Among the latter *bismuth, phosphorus, antimony, zinc, lead, tin, flint, glass, mercury, water, gold, alcohol, ether, arsenic.* Fluids, it will be seen exhibit one of these properties, but gases are indifferent. By combining a magnetic and diamagnetic in the proper portion, a compound is formed in which these properties are exactly balanced. It is well known that iron filings sprinkled on paper over the poles of a magnet assume certain curves of fixed arrangement. Faraday states that filings of bismuth scattered in like manner on paper over a magnet, assume curves, which are, in every position, at right angles to those formerly known and commonly called the magnetic curves.

A curious property of the diamagnetic, is that they possess no polarity, two needles diamagnetically excited exercising no attraction or repulsion over each other. He ascribes all the phenomena of diamagnetics to the principle that all their particles exercise a repulsion for the poles of magnetics.

The experiments on which these results are founded are undoubtedly of a delicate character, as they have not succeeded with a tolerably powerful apparatus, with which they have been tried here.

INSECTS IN COMMERCE. The importance of insects to commerce is scarcely ever treated of; at the present rate, Great Britain does not pay less than a million of dollars annually for the dried carcasses of a tiny insect—the Cochineal. Gum Shellac, another insect product from India, is of scarcely less pecuniary value. A million and a half of human beings derive their sole support from the culture and manufacture of silk, and the silk worm alone creates an annual circulating medium of between one hundred and fifty and two hundred millions of dollars. Half a million of dollars is annually spent in England alone for foreign honey; 10,000 hundred weight of wax is imported into that country each year. Then there are gall nuts of commerce, used for dyeing, and in the manufacture of ink, &c. The Cantharides, or Spanish fly, is an important insect to the medical practitioner. Laying aside the purposes insects perform in the schemes of nature, they are economically not the insignificant and unimportant creatures which the uninformed mind is but too apt to regard them.

MARTYRIA, or Early Unitarian Times, a Legend wherein are contained Homilies, Conversations, and Incidents of the reign of Edward VI, by William Mountford, Clerk; with an Introduction illustrating the Religious History of that period, by Rev F. D. Huntington; 16mo, 350 pages.
This day published by CROSBY & NICHOLS, 118 Washington street. is4tostf ap11

RAMMOHUN ROY'S WORKS. At the Christian Register Office, copies of the works of this eminent and learned Bramin. $1,50. ap11

FRESH SUPPLY OF CARPETINGS: THE NEWEST AND BEST STYLES. JOHN GULLIVER, at Chambers over 313 Washington street, is receiving from the most approved manufacturers a large supply of CARPETINGS, which he will sell at the LOWEST PRICES, WHOLESALE and RETAIL.
His Stock embraces a complete assortment of all articles in his line. Those who would furnish their houses in the most modern style, will find every thing to suit their taste, whether their views are limited by economy, or look to the richest and most durable goods.
☞Country Dealers cannot fail to find goods and prices to suit their trade. They will find a large variety of new and improved patterns.
PAINTED FLOOR CLOTHS, of every style, from one to eight yards in width. Many heavy and well seasoned pieces, of the most brilliant and well matched colors and tasteful figures, may be recommended as not to be surpassed in this city or elsewhere.—Prices from 40 cents $1 per yard.
BRUSSELS CARPETS, a great variety, from grave to gay, and of the best styles imported. These are sold at great bargains.
THREE-PLY CARPETS, a beautiful article, of the richest and most fashionable tints, at prices not higher than have heretofore been given for common goods.
DOUBLE SUPERS, a vast variety of patterns, and well adapted to accommodate all tastes. Customers have only to examine this stock with a little patience, and the color and figure to suit them will be sure to be displayed. Fresh patterns are constantly added from the from the factories which have acquired the highest reputation for their goods and patterns.
STRAW MATTING.—The stock of this species or Carpeting, so desirable for the summer dress of floors, is particularly ample, and of the best materials. Summer will soon be here.
PRINTED BOCKINGS.—This neat and economical style of Carpeting has been brought to great perfection, and for a mere song a room may now be carpeted with taste and despatch, with this material. Pieces may here be seen which rival woollen carpeting in color and figure.
All wool Carpets are offered at 50 cents per yard.
Heavy Supers at 75. 3m ap18

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.
The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.
As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:
[Extract from a letter by Rev. Dr. Francis, of Cambridge.]
'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'
The following Societies have introduced the 'Christian Hymns' into their Churches:—
Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass.
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
——— ———, Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H.
Rev. Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
——— ———, Pomfret, Vt.
——— ———, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.
Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.
CROSBY & NICHOLS, publishers, o4 118 Washington st.

FAMILY BOARDING SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN'S Summer School will commence May the 1st, 1846, to continue 21 weeks—with a few days vacation in July.—The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training with healthful recreation and physical exercise. For the latter the location affords various facilities,—particularly sea bathing, to which careful attention is given. Instruction in the common and high English branches—Languages, Music, Needlework, Drawing, &c. Daily communication with Boston. Information concerning the location, &c. can be obtained of Mr. John W. Sullivan, No. 23, Long Wharf, Boston. Inquiry may also be made at Germantown—or by letter, directed to the care of Deacon John Sullivan, Quincy, Mass. During the 3d week in April personal application may be made at the house of Mr. Wm. Blake, 47 Allen street, Boston.
REFERENCES—Rev. Wm. Hague, Dr. George Shattuck, Mrs. J. B. Read, 3 Howard st., Mrs. Marion Dix Sullivan, 45 Bowdoin street, Dea S. G. Shipley, Rev. N. Colver, Boston; Dr. J. Wild, Braintree; Rev. Wm. Allen, Elisha Marsh, Esq., Quincy.
N. B. By early application a few individuals can be accommodated with board at the same place.
Germantown, March, 1846. 1is&1osap11 m14

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brooklyne, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the additibn of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.) March 28 tf

DENTAL SURGERY. The subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a Whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees further, that after sufficient time has elapsed to test the work should the same prove to be inferior to any done in this city, or not to be satisfactory to the patient, the money paid will be returned.—The subscriber would state that he has permission to refer to ladies and gentlemen of this city for whom all kinds of Dental Operations have been performed and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's (excepting that made by students) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premium.
J. GUNN, SURGEON DENTIST,
115, Court [corner of Sudbury] street.
1wis7os mh14

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."
For sale at the office of the Christian Register, 14 Water street. ap11

LIBERAL PREACHER. Complete sets of the Liberal Preacher, are for sale at the Christian Register Office. $5 a set, unbound. ap11

CHANNING'S WORKS. The Works of the late Dr W. E. Channing, handsomely bound in cloth, 6 vols; may be obtained at the Christian Register Office, at the low price of four dollars a set. ap11

LETTERS TO PROFESSOR STUART. On hand, at the Christian Register Office, two copies (only) of Rev Bernard Whitman's 'Letters to Professor Stuart on Religious Liberty,' published in 1831; price 37 cents. ap11

GROVE'S GREEK AND ENGLISH DICTIONARY. A few copies of this Dictionary for sale at the Christian Register Office. ap11

WATERMAN'S
Kitchen Furnishing Rooms.
No. 83 & 85 Cornhill, 6 & 8 Brattle, and 73 Court Streets
THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good housekeeping,) with a catalogue of his extensive assortment to facilitate in making a judicious selection.
Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing, to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr. S. STOCKING, No. 226 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satified with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr. S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisment; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artifical teeth, so much to be dreaded. The public however may be assured that Dr. S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure from cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr. S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country, and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stump will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connected with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr. S. would also inform those whose misfortune it has been to have a cleft, or a deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Woman, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.
The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil system, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.
The Editor of the Daily Gazette, Cincinnati, thus speaks of the Work: 'We should be quite willing to certify in advance, that any book written by Mr. Mansfield would be a good one; for there is no better scholar or writer among us; no one of purer principles, or more patriotic impulses. But we have looked into this book, and are satisfied that it is highly creditable to Mr. Mansfield's talents and industry, and worthy of his reputation as a writer. The subject is one of Great Interest. The ladies at all events will think so. The Legal position of Woman,